

# A SILVER

WATCH-BELL.

Adams 8.61.5

The Sound whereof is able  
(by the Grace of God) to winne the  
most profane worldling, and carelesse liuer  
(if there be but the least sparke of Grace  
remayning in him) to become a true  
*Christian indeed; that in the*  
end he may obtaine ever-  
lasting Salvation.

*H. Grotius G. L.*

Whereunto is adioyned a Treatise of the holy  
*Sacrament of the Lords SUPPER,*  
in part augmented.

By THOMAS TYMME.

*The eleventh Impression.*

LONDON,  
Printed for Clement Knight, dwelling in Paules  
Churchyard, at the signe of the Holy  
Lambe. 1616.



# A SILVER

W. H. H. BELL  
LONDON

The Sound whereof is the  
Great Gift of God to man the  
most precious of all things

96:623

By Thomas T. Bell  
in part revised

Printed for Charles F. Bell, London  
Churchyard, near the Old St. Paul's

11/1



TO THE RIGHT  
Honourable, Sir *Edward*

*Coke* Lord Chiefe Iustice of

ENGLAND, and one of his

Maiesties most Honourable

Priuy Councell, *Thomas*

*Tymme* wisheth encrease of

Honor here, and in the world

to come true Felicity

in Christ Iesus.

**A**s *Rue Religion* (my honoura-  
ble good Lord) is effected by  
that diuine and eternall wise-  
dome, whereby the *Contem-  
platine* vertue of man is lifted vp to the  
happy knowledge of the *Maiesty* of God;  
of all other the greatest Vertue, and  
wherein resteth the chiefeest content-  
ment in this life. For, if there be a *Para-  
dise* in this life, it is in one of these two;

## THE EPISTLE

either in religious *Meditation*, or else in holy *Studies*, and godly *Speculation*: because whatsoeuer is not in one of these two, is full of griefe, vexation, bitterness, fearefulness, care and sorrow.

*Plutarch* sayth, that a City will sooner stand without a foundation, then ciuill Policy can bee framed and established without *Religion*; and the preservation thereof, when it is once receyued: in regard that diuine *Iustice*, and humane *Policy* haue so great affinity, that the one cannot stand without the other.

*Andronicus* reporteth, that there is vn-speakable familiarity between the *Oline* and the *Myrtle* trees. The branches and sproutes of the *Myrtle*, doe friendly embrace the boughes of the *Oline*: & both their rootes will ioyne together in one. Such ought to be the sympathy of *Religion* and *Policie*.

*Religion* is the foundation of all well gouerned Common-weales: of the execution of *Lawes*: of the obedience of subjects: of yeelding feare and reverence to  
Prin.



## DEDICATORIE.

Princes and Magistrates : of mutual loue among men : and of *Iustice* towards others. Contrariwise, the contempt of *Religion* bringeth vpon men execrable *Ignorance*, confusion, disorder, dissention, seditions, a decay of vertue, the increase of vice; sowing *Rocks*, & weeding *Endiue*: shearing *sheepe*, and shrining *Foxes*. *Policy* without *Religion*, is like the *Almond* Tree, which being solitary, beareth no fruit; but ioyned with a plant of good nature & quality, proveth very fruitfull.

I write not these things to teach your Lordship, as a *Nouyce in Religion* (whom the world knoweth to haue bene trayned vp from your tender yeares therein, and to haue shewed your selfe hitherto accordingly a zealous Professor of the same) but rather to let you feele my purpose in publishing this Treatise : which is, to enforme men generally in the way of Religion and godlines.

It hath bene already ten times Printed; containing in it matter of greater consequence, then *Plato* his Common-

## THE EPISTLE

wealth, or *Aristotles Summu Bonum*, or *Tullius Oratour*, or *Moore's Vtopia*; for that it comprehendeth not onely an *Idea* of good life, but also a platforme of good works, which leadeth the way to itue and sempiternall felicity.

But least in kissing my owne hands, I might seeme to doat with *Narcissus*, falling in loue with my owne shadow: and by transcending the due proportion of nourishment, should turne all into ill humour; I referre the goodnesse of the matter to your Lordships learned iudgement, and sublimed wisdoms relish.

And because it is once more by this last Edition to passe the hands of men, as currant by the flampe; not hauing been without a liuing Honourable Patron till now: I most humbly craue of your Lordship, that your honourable name may bec as a *Foster-Father* to this my wandring *Orphant*; who, being a principall Pillar of this church and commonwealth (adorned by God, outwardly with honour in your Person, and inwardly with

*DEDICATORIE.*

with many rich Graces) shall greatly  
aduance the same.

Thus presuming on your Lordships  
wonted courtesie shewed towards me,  
and crauing pardon for this my bolde  
enterprise, I right humbly take my  
leauē: resolving euer to be

at your Lordships Honourable

pleasure and commaund,

THOMAS TYMME.









## To all weake Christians that haue a desire to be saued.

**I**T is a necessary rule in policie (dearely beloued in our Lord and Sauour Iesus Christ) that those Cities should bee guarded round, which are besieged round: and it was C A M B Y S E S counsell also, that Citizens which would keepe their Cities in safety, and flourishing estate, would euer bee watchfull, as if the enemies were approaching. As this is good policy for Cities or garrison townes: so also Christ Iesus in the Gospell, knowing that his Church should haue many enemies, and for esceeing the danger that might come vnto it by security, commendeth and commandeth watchfulnes to his Disciples and Seruants. For, security hath euer greatly endamaged the Church of God.

## To the Reader.

Security made Bethel, Bethaven: the sweet valley, a valley of salt: Sion, a den for Foxes: and Hierusalem, Hieruschia: that is, a most homely and unpleasant place. And who seeth not, that the great number of men at this day, are so lulled asleepe in the chaire of security, by the loue of the world, by the sinnefull delights of the flesh, by the subtle suggestions of Satan (which they suspect not) that they can as hardlie bee awaked, as Endymion from his endlesse sleepe? In the one eare, Security sounding, It is not yet time to repent: in the other eare, Presumption singing, It will be time still. And thus with the Dolphin they swimme in delights, when Destruction is neere: till at last, Desperation, the handmaid of Security playeth her part, sheweth them the houre-glasse, and wofully telleth them, The time is past, It is too late now to repent: O wofull saying! The consideration hereof moued me (CHRISTIAN READER) according to my simple art & skill, to frame this Booke, as a WATCH-BELL, to sound in the eares of all men, not a stroke



## To the Reader.

stroke alone, but twelue, in twelue seuerall Chapters: which may serue as the Wheeles of a WATCH-BELL, to enforce it to yeeld forth the more shrill sound; thereby to awake the most drowisie-hearted sinners from their securitie and carelesse liuing, to enter into consideration how their case standeth with God: and finding themselves, by their fore-passed wicked life, not worthy of the least of Gods mercies, they may reforme their liues, and seeke speedily to bee reconciled vnto our Lord and Saviour Iesus Christ.

And I doe heartily wish that this labour of mine, may bee vnto all those which desire to bee Heires of the euerlasting Kingdome of Christ, so sweet a recreation in soule, as were the twelue fountaines of water in Elim, to the people of Israel, Numb. 33. and that it may yeeld a healing plaister to euery wounded soule, no lesse effectuall, then the leaues of the tree of life, (which bare twelue seuerall fruits) to heale the Nations, Apoc. 22.

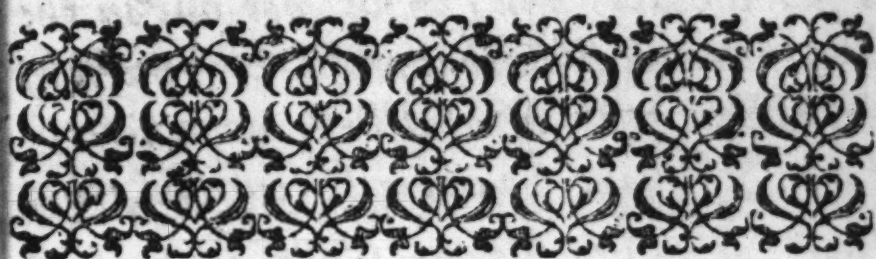
Reade it therefore diligently, and with

## To the Reader.

a single heart; and I doubt not but in the end thou wilt finde that profit & benefit by it, as some well disposed haue done heretofore: who haue voluntarily confessed, that it was the first meanes vnder God, that wrought their conuersion, and haue beene very importunate suters for reprinting the same: wherein I haue done my best endeavour; and commend the fruit and good successe thereof vnto GOD. And therefore to him I will euer pray, that it may mightily worke ( by the assistance of his holy spirit ) the like effect in many; that the number of his Church may bee dayly increased.

AMEN.

A



## A Brieve of the Contents *of this Booke.*

**O**F the shortnesse, frailty, and miseries of  
mans life. Chap. 1. Fol. 1.

Of death, and the meditation thereof.  
Chap. 2. Fol. 26.

Of the generall day of Doome. Chap. 3.  
Fol. 48.

Of Hell, and the torments thereof. Chap.  
4. Fol. 69.

Of the small number of them that shall be  
saued. Chap. 5. Fol. 97.

Of Repentance without delay. Chap. 6.  
Fol. 123.

Of the meanes how to obtaine remission  
of sinne. Chap. 7. Fol. 134.

Of the glory and felicity that the children  
of God shall enjoy in the kingdome of hea-  
uen. Chap. 8. Fol. 145.

Of



## *The Contents.*

Of the true liberty of Gods children, and the bondage of those where any one sinne raigneth. Chap. 9. Fol. 159.

That the true perfection of a Christian man consisteth in this, to imitate Christ so neere as possibly he can. Chap. 10. Fol. 170.

How wee ought to behaue our selues in the crosses and tribulations of this life. Chap. 11. Fol. 180.

Of the alterations of true Religion in all ages : and of the vse that wee ought to make, that God hath afforded vs the benefit of the Gospell these five and fifty yeares, and vpwards; and freedde vs from Popish tyranny, & conspiracies of bloudy Traytors. Chap. 12. Fol. 206.

With a Treatise how wee ought to prepare our selues before wee come vnto the Lords Table : and necessary Prayers thereunto added.

**A**



# A SILVER WATCH-BELL.

## CHAP. I.

Of the shortnesse, frailtie, and miseries of Mans life.

**H**is present transitorie life, in the Scriptures is called a Pilgrimage, a Trauell, and a Way, because it continually plyeth to an end. For as they which are caried in Coaches, or saile in Shippes, doe finish their voyage, though they still sit and sleepe: euen so euery one of vs, albeit wee bee busied about other matters, and perceiue not how the course of our life passeth away, (beeing somtyme at rest, sometime idle, and sometime in sport and dalliance) yet our life alway wasteth, and we in poasting speed hasten towards our end.

Gen. 4.7.  
Sirac. 40.  
Psal. 1.

2 The wayfaring man trauelleth apace, and leaueth many things behind him. In his way hee seeth stately Towers and buildings; hee beholdeth them a while, hee admireth them, and so passeth from them: afterwards he seeth fields, medowes, flourishing pastures, and goodly vineyards. Upon these also hee looketh a while, hee wondzeth at the sight, and so passeth by. Then hee meeteth with fruitfull Orchards, græne Forrests, sweet Riuers with siluer streames, and be- haueth himselfe as befoze. At the length hee meeteth with deserts, hard wayes, rough and vnpleasant, foule, and ouer-grown with bri- ers and thoznes: here also hee is inforced for a time to stay. Hee laboureth, sweateth, and is grieued; but when hee hath gone a while, hee ouercommeth these difficulties, and re- membzeth no more the former griefes.

3 Euen so it fareth with vs; One while wee meete with pleasant and delightfull things, another while, with sorrowfull and grievous crosses. But they all in a moment passe away.

4 In like manner, some one is cast into prison, the same is tormented, vexed and af- flicted; he is now in the brambles, a trouble- some place, but he shall quickly come forth again, and then he will forget all his misery.



5 Furthermoze, in high wayes and foote-  
 paths, this commonly wee see, that where  
 one hath set his foot, there soone after ano-  
 ther taketh his steppe, a third defaceth the  
 print of his predecessors foot, and then an-  
 other doth the like: neither is there any  
 which long time holdeth this place. And is  
 not mans life such? Aske (sayth Basill) thy  
 fields and possessions, how many names  
 they haue now changed? In former ages  
 they were sayde to be such a mans, then his,  
 afterwards anothers: now they are said to  
 bee this mans; and in short time to come,  
 they shall bee called I cannot tell whose pos-  
 sessions. And why so? because mans life is  
 a certaine way, wherein one succeedeth, and  
 expelleth another.

6 Behold the seates of States and Po-  
 tentates, of Emperours and Kings: how  
 many in euery age haue aspired to these  
 dignities? And when they haue attayned  
 them, after long labours and trauels, in  
 short time they are compelled to giue place  
 to their successors, before they had well war-  
 med their seat. Yesterday one raigned, to-  
 day he is dead, and another possesseth his  
 throne: to morrow this man shall die, and  
 another shall sit in his seat, none as yet could  
 therein sit fast. They all play this part as

on a Stage; they ascend, they sit, they salute, they descend, and suddenly they are gone.

7 Therefore dearely beloued, mans life, is a way, and a seducing way to them which forget themselves that they are Pilgrimes, and Travellers, and do stand too much vpon those things which are occurrent in their journey, with long delay: for the night will come, and it will come quickly, wherein no man can walke: and these men shall not come vnto that heauenly Hierusalem, but shall bee a prey for the wilde Beastes which walk in the night, & for the infernal wolues. For the which cause, our Saviour Christ cryeth in the Gospel, Walke while yee haue the light, lest the darknesse come vpon you.

Ioh. 12.

8 There is nothing that doth so evidently set before mens eyes the deceits of the world and the vanity of things present, as doth the due and diligent consideration of the incertainty, shortnes, frailty, and other grieuances and calamities of mans life. For all humane pride, and the whole glorie and abundance of the world, (hauing mans life for a stay and foundation) can certainly no longer endure, then the same life abideth. So that riches, dignities, honours, offices, and such like, which men here in earth haue a great regard of, do many times forsake a  
man,

man, hee beeing yet aliue, and doe neuer continue longer with him then vnto the graue: For then, when the foundation fayleth, the whole building must needs fall.

9 These clay Tabernacles (as Iob calleth them) do fayle dayly. The Prophet Dauid therefore, compareth our life to the fatte of Lambes, which wasteth away in the roasting: and to a new coate, which soone waxeth old, and is eaten with moaths. Esay, to grasse, and the flower of the field, which to day flourisheth, & to morrow is cut downe and withered. Iob, to the burning of a Candle, which in the end annoyeth, & then euery man cryeth, Put it out. What thing else is mans life but a Bubble, vp with the water, and downe with wind: What then is to bee thought of humane pompe and glozy, the which is more transitory and fraile then life it selfe?

10 This consideration, verily, hath opened the eyes of many: and hath brought to passe in them, that they begin to wonder at the common blindnesse of men: the which effect that it may worke in vs, let vs call to mind a few things concerning the breuitie and miseries of Mans life. And to the end our meditation may haue an order, and that wee may keepe the parts therof in memory, it

Witnesse the death of many thousands of late amongst vs: and let our mercifull deliuerance, neuer, O neuer, bee forgotten

Hūbling themselves before the Lord in prayer.



shall principally consist vpon the words of holy Iob, written in the beginning of the foureteenth Chapter of this booke; where he sayth thus: Man that is borne of a woman, is of short continuance, and full of miseries; Hee shooteth forth as a flower, and is cut downe; hee vaniseth also as a shadow, and continueth not.

11 To the end wee might want nothing in this description of humane calamities, it seemeth that his purpose was to begin with the very matter it selfe, of the which man was made. For hee sayth not, *Vir*, but *Homo*: that hee might expresse the basenesse of the matter, of the which this most proud creature was made. For hee is called *Homo*, *ab humo*, because he was created and made of the earth. Neyther was he made of the best of the earth, but of the slime of the earth, (as the scripture testifieth) being the most filthy and abiect part of the earth: among all bodies, the most vile element. Among all the elements the earth is the basest: among all the parts of the earth, none is more filthy and abiect then the slime. Wherefore man was made of that matter, then the which there is nothing more vile and base.

12 And whereas he sayth, that hee was borne of a woman, he hath in few wordes  
com

comprehended many miseries of humane condition. For first of all, our very fashioning & originall is so impure and vncleane, that it is not for chaste eares to heare, but to be passed ouer in silence; as a thing most filthy & horrible to be told. This one thing I say, Mans conception, is so foule, that our most mercifull Lord, taking vpon him al our sorowes & calamities for our redemption, would in no wise beare this: & although hee vouchsafed to take vpon him our humane nature, & to suffer many reproches of his enemies, as, to be mocked, blasphemed, spet vpon, bound, whipped, and in the end most shamefull crucified: yet hee thought it vnseeming his Maiestie, to be conceiued in the wombe of the blessed virgin Mary, after the same sinfull manner that other men bee.

13 Furthermore, after that man is once conceiued, doth he not indure great calamities in his mothers wombe, as it were in a filthy and vncleane prison, where euerie moment he is in peril of his life? At the last, he is borne naked, weake, ignorant, destitute of all helpe & counsel, not able to go, to speake, nor to helpe himselfe: all that he can do, is to cry, & that is to set forth his miseries: for he is borne to labour, a banished man from his countrie, the enemy of God, in possibility to

liue a few daies, and the same few daies full of misery, deuoid of all quietnesse and rest.

14 Behold then the very beginnings from whence man hath his first originall: who notwithstanding thinketh himselfe to be bozne to Pride, who mingleth and confoundeth all things, who ouerturneth, troubleth and subdueth kingdomes, he turmoyleth the Seas, and thinketh not the whole World sufficient for him.

15 Iob saith further, that man is of short continuance. Behold another calamity of mans body. The building is scarce finished, but is ready to totter and to fall: and sure it is, ere long, to fall. Man is scarce entred into the World, when as hee is admonished to remember his departure out of the same againe. The daies of man (saith the Prophet David) are Threescore yeeres and ten: and though some bee so strong, that they come to Fourscore yeeres, yet is their strength then but labour & sorrow, &c. Therefore the sum of our yeeres, whereunto all do not attaine, is threescore yeeres and ten: the stronger bodies sometimes continue til fourscore. From which yeeres, first of all if wee deduct those yeeres which Infancy & Childhood spendeth: for all that time wee liue not like men, neither are gouerned with Reason & Counsell, but

Psal, 90.



but are carried with a certaine violent motion, Like vnto brute Beasts, which are deuoid of reason and vnderstanding: If also wee take away that time which passeth away when we sleepe (for sleeping, we liue not the life of beasts when they wake, much lesse of men) that time will rather seeme a liuing death, then a liuely life: If I say, wee deduct all the time of childhood & sleepe, that which remaineth wil scarcely amount to 40. years. And of these 40. years, we haue not one momēt of time in such wise in our power, that we can assuredly say, that we shal not die therein. For whether wee eate, drinke, or sleepe, whether wee be in labour or in rest, we are alwayes in perils. Wherefore not without cause our Sauour cryeth so often in the Gospel, Watch, because ye know not the day nor houre. The which is as much, as if he had more plainely sayd, because yee know not the houre, watch euery houre; & because yee know not the day, watch euery day; and because yee know not the moneth, and the yeare, watch therefore euery moneth & yee.

16 And to make this matter more plaine by a similitude; if thou shouldest be requested to a feast, and being set at the Table, seest before thee many and sundry sorts of meats, a Friend of thine secretly admonisheth thee, that

Mark. 13.

that among so many dainty dishes, there is one poysoned: what in this case wouldest thou doe? Which of them darest thou touch or tast of? wouldest not thou suspect them all? I thinke though thou wert extreamely hungry, thou wouldest refraine from all, for feare of that one where the poyson is. It is made manifest vnto thee already, that in one of thy forty peeres, thy death lieth hidden from thee, & thou art vtterly ignozant which that peere shalbe: how then can it be, but that thou must suspect them all, and feare them all? ¶ That we vnderstood the shortnes of our life! How great profit and commodity should wee then receiue by the meditation thereof?

17 The Peacock, a glorious fowle, when hee beholds that comly fan and circle which hee maketh of the beautifull feathers of his taile, he reioyceth, he ietteth, and beholdeth euery part thereof: but when hee looketh on his feet, which he perceiueth to be black, and foule, hee by & by with great misliking, bai leth his top-gallant, and seemeth to sorrow. In like manner, a great many know by experience, that when they see themselves to abound in riches and honors, they glozy, and are deeply conceited of themselves, they praise their fortune, and admire themselves, they make plots, & appoint much for themselves,

selues to perfozme in many yeares to come : this yeare they say, we wil beare this office, and the next yeare that : afterward we shall haue the rule of such a Prouince : then wee wil build a Palace in such a city, whereunto we will adioyne such gardens of pleasure, & such vineyards : and thus they make a very large reckoning afoze hand, who, if they did but once behold their feet, if they did but thinke vpon the shortnesse of their life, so transitorie and inconstant, how soon would they let fall their proud feathers, forsake their arrogancy, and change their purposes, their minds, their liues, and their manners?

18 And this breuity and inconstancy of life, is appointed vs befoze wee bee bozne. For man is scarce conceyued, when as he is condemned to death : and when he commeth out of the wombe, hee commeth out of prison, not to be free, but to vndergoe the crosse. And wee doe tend and hasten, as it were, to death; some at one miles end, some at two, and some at three, & othersome when they haue gone further. And thus it commeth to passe, that some are taken out of this life sooner, and some tarry longer. Since then the case standeth thus, who can sufficiently wonder at our madnesse? For we are going, as it were to the gibbet, and wee



wée daunce, wée laugh, and reioyce in the way, as if wée were secure from all manner of euils. But wée are in this erroꝝ, because wée know not the shoꝝtnesse of our life.

19 Here then wée see two wonderfull and monstrous things: one is, that man, beeing scarcely borne, dyeth; when as notwithstanding, hee hath a forme and shew of immortality: other things, how long they retayne theyꝝ forme, so long they remayne: A house falleth not, all the time that his forme and fashion lasteth. The brute beast dyeth not, except first hee forgoe his life, which is his forme. But man hath a forme which neuer is dissolued (namely, a mind, indued with reason) and yet hee liueth a very shoꝝt time.

20 But yet there is another thing to be seen, far moze monstrous in this creature, that whereas hee is indued with reason and counsell, and knoweth that this life is like vnto a shadow, to a dreame, to a tale that is tolde, to a watch in the night, to smoake, to chaffe which the wind scattereth, to a water bubble, and such like fading things, and that life to come shall neuer haue end: hee yet neuerthelesse setteth his whole minde most carefully vpon this present life, which is to day, and to morrow is not: but of the life which is euerlasting, hee doth not so much

much as thinke: If this be not a Monster, I know not what may bee called monstrous.

21 Thus hauing seene the shortnesse and mutability of mans life, let vs now also see the misery thereof. Man (sayth holy Iob) being borne of a woman, is of short continuance, and full of miseries. Euery word hath a great Emphasis: Hee is full of miserie, euen from the sole of the foot to the crowne of the head; not onely the body, but the mind also, so long as it is captined in the prison of the body. Thus no place is left empty and free from miseries.

22 Mans miseries are many and great: there is no member, no sense, no one facultie in man, so long as hee is heere vpon earth, which suffereth not his hell. Nay, all the elements, all liuing creatures, all the Devils, yea, the Angels, and God himselfe also, bend themselves against man for sinne. To begin with the sense of Feeling: with how many kind of Feuers, Impostumes, Ulcers, sores, & other diseases is it afflicted? The volumes of Physicians are full of diseases, and remedies for the same; and yet for all this, there are dayly new diseases, and new remedies found out for them: and among the remedies themselves, it were to bee wished, that there were one to bee found that were



were not more vehement to bere the sicke, then the disease it selfe. Long fasting, and extreame hunger, is a bitter medicine. The cutting of Veines, the incision of wounds and sores, the cutting off of Members, the searing of flesh and sinewes, the pulling out of teeth, are remedies for griefes and diseases: but yet such, that many had rather choose to die, then to vse these, and such like remedies. Furthermore, immoderate heat, exceeding cold, one while too much drought, another while, excesse of moysture, doth offend and hurt the very sense of feeling.

23 The sense of Talking, is most of all troubled with hunger and thirst, and many times medicines and meates that are bitter, sharpe, salt, and vnflauory, doe dissemper it.

24 The sense of Smelling, is compelled to endure and suffer many times all manner of stinckes, all vapours, and fogges, and things of bad scent.

25 As touching the sense of Hearing, what ill tidings, how many cursed speakings and iniuries doth it heare, which like sharpe swordes doe pearce the heart:

26 The sense of Seeing, how many things doth it behold which it would not: and how many things doth it not see which it desireth.

27 As for Thought, how many horrible



and fearfull thinges doth it imagine and faine :

28 What shall we say of vnderstanding : to what an innumerable sort of errors is it subiect : So as it seemeth to bee like vnto a little childe, to whom a tedious & very hard knot to be dissolued is deliuered, and he contendeth what he can to vndoe it : & when the knot beginneth in one part to be opened, hee sheweth it and reioyceth, and seeth not that the knot in the other part is more fast shut : so in like manner, God hath made this generalty of all things, and hath set the same before mans mind, to bee considered, & saith, Seeke & search out the reasons, and the causes of all these things if thou canst, when as indeed the truth of the thing is more secret & profound, then mans vnderstanding, being placed in the prisō of the body, can reach vnto. This is the cause that the Philosophers and worldly wise-men, haue fallen into so many & sundry sects, and dissensions about things euen of least moment. And they doe so contend among themselves, vntill falsehood, hauing put on the habit and vizour of truth, deceiueth them all. Heereunto accordeth the saying of the Preacher, chap. 3, God hath set the world in their heart. Or, God hath giuen them the worlde to dispute of, yet

yet cannot man find out the worke that God hath wrought from the beginning, euen to the end. Be not curious therefore, saith Sirach. Cap. 3. vers. 24. in superfluous things: for many things are shewed vnto thee aboue the capacitie of men. And yet we see, that the most ignorant doe many times sonest offend heerein, rushing into those matters whereof they haue no knowledge, and nothing belonging vnto them. They will build tabernacles with Peter, and lay platfornes for the Church, whereof they haue no skill. Euery common person will be an Agrippa ouer Paul, and euery woman a Bernice, and euery meane person make a shop a Consistorie to controll a State, forgetting the prouerbe, *Nesutor ultra crepidam*: The shoemaker is not to exceed his Pantofle.

29 But a greater misery as yet holdeth our actiue and practising vnderstanding. For how many meanes, how many reasons and waies doth it deuise to climbe vp higher, and to grow in the opinion and estimation of Men: for the which cause, the Prophet Dauid in his Psalmes saith, that our whole life is like a Cob-web. For as the Spider is occupied all his life time in weauing of Cob-webs, and draweth out of his owne bowels those threds wherewith hee knits his nets,

to



to catch Flies: and oftentimes it commeth to passe, that when the Spider suspecteth no ill, a seruant that goes about to make cleane the house, sweepeth down both the cob-web and the Spider, and throweth them together into the fire: Euen so, the greatest part of men consume their whole time, spend all their wit and strength, and labour most painefully to haue their nets in a readines, with the which they may catch the flies of honours and of riches. And when they glorie in the multitude of flies, which they haue taken, and promise vnto themselves rest in time to come, behold, Death (Gods hand-maid) is present with the broome of diuers sicknesses and griefes, and sweepeth these men away to Hell Fire; they being fast asleep in the Chaire of security: and so the worke, together with the Worke-master, in a moment of time do perish.

30 Neyther is the man of meanest capacity, and of least vnderstanding, free from miseries. Who can number the suspitions, the hatreds, the iealousies, the enuies, the cares, the desires, the vaine hopes, the griefs and anguishes of mans mihd? If hee doe euill, hee feareth the Iudge, banishment, whipping, reproches, and torments. If he do well, hee feareth euill tongues. Who is able



to expresse with what insatiable desires all men are inflamed: Insomuch, that no man liuing is contented with his estate: but we are all like vnto sicke men, which turmoile and tosse, first from one side of the bed, and then to the other, and yet neuer find rest.

31 After these things, behold and consider all ages. How weake is infancy: How ignorant is childhood: How light and inconstant is adolescence: How rash and confident be young men: How grieuous and ikesome is old age: What is a young boy, but as a brute beast, hauing the forme and shape of a man: What is a flourishing yonger, but as an vntamed horse: What is an old man, but the receptacle of all Maladies and sicknesses: And in all these ages, with how great a heape of miseries and necessities are we ouerwhelmed: we must dayly eate, drinke, sleepe: we are dayly compelled to seruy many other necessities: and (which is much more miserable and vnhappy) we must of necessity purchase vnto our selues these occupations with infinite labours and sweatings.

32 Now, who is not astonished, if he consider how all the creatures which compass vs round about, doe bend their whole force, and fight against mankind: as if the thinges which haue bene already repeated, were not  
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sufficient to fill the bosome of mans heart with miseries. That same most cleare brightnesse, which wee call the Sun, which is as a certaine generall Father to all liuing things, doth sometimes so scorch with his beames, that all things are parched and burnt vp with the heate thereof: at another time he taketh his course so farre from vs, that all things die with cold.

32 The earth also which is the Mother of vs all, how many men doth shee swallowe vp with her downefals, Gulses, and quakings?

33 And what doe the Seas? How many doe they deuoure? Verily, they haue so many rockes, so many flats and sands, so many Syrtes, so many Charybdes, and so many perillous places, that it is a most hard thing of all other to escape the danger of shipwacke: and they which are most safe in the shippe, haue but the thicknesse of a planke betwene them and death.

34 What shall I say of our ayre? Is it not many times corrupted? And doth it not ingender and gather cloudes, thicke mists, pestilence and sicknesses?

35 As for the brute beasts, they pcelde no reuerence to man their Prince: & not onelie the Lyons, Beares, Tygers, Dragons, and  
 C 2 other

other greater wilde beasts, but the verie Flies also, Gnats, Fleas, and other of the most small sort of liuing creatures, do wonderfully, and very vehemently trouble, bere, afflict, and disquiet man.

36 It were to bee wished, that wee had no worse enemies then the brute beasts, & that wee had no cause to stand in feare of men themselves: but these also are full of fraudes, deceites, iniuries, euill practises: then the which, what can be more intolerable? And what meaneth so much Armour, Pikes, Bowes, Bils, Swords & guns, with diuers other instruments of mans malice? Do not these destroy and consume more men, then do sicknesses & diseases? Histories report, that by one onely Iulius Cæsar (which is sayd to haue bene a most courteous and gentle Emperour) there were slaine in severall battels, eleuen hundred thousand men. And if a man of mildnes & meek spirit did this, what shall wee looke for at the hands of most cruel men: neither lands nor seas, nor desert places, nor priuate houses, nor open streets are safe from ambushments, conspiracies, hatreds, emulations, theues and Pirats. Are there not berations innumerable, persecutions infinite, spoyling of fields, sacking of cities, preying vpon mens goods, fiering of houses



houses, imprisonmentes, captiuities, gally-  
 slauieries, renegations of Christianity (by  
 torments inforced) beside death it selfe,  
 which men dayly suffer at the hands of men:  
 And this is that ciuil and sociable Creature,  
 which is called humaine; which is borne  
 without clawes & hoznes, in token of peace  
 and loue, which hee ought to embrace. More-  
 ouer, not onely enemies, but also friends,  
 and the maintainers of peace and iustice are  
 fierce and cruell against men. O man, the  
 very store-house of calamity! And yet thou  
 canst not bee humbled, but art proud still.

37 Neyther haue wee onely those foresaid  
 corporall enemies, which wee may see and  
 shun: but which is more perillous, wee haue  
 also ghostly enemies, which see vs, and wee  
 doe them. For the Diuels which are most  
 crafty, cruell, and most mighty in number  
 and strength, do nothing, practise nothing,  
 and thinke vpon nothing else, then how they  
 may tempt, deceiue, hurt, and cast men down  
 headlong into hell-fire.

38 The holy and blessed Angels also, do  
 many times fight against sinfull men. For  
 who burnt Sodom and Gomorrah with the  
 inhabitants therof with fire and brimstone?  
 The Angels. Who slew the fourescore & five  
 thousand men in the hoast of Senacherib?

The Angels. Who afflicted the Egyptians with all those plagues mentioned in Exod?

The Angels. Who assisted Ioshua against the Cananites & Jebusites? Gods Angels.

39 Not onely the Angels, but God himselfe also, sometime sheweth himselfe towards man, as towards an enemy: which caused holy Iob to say, Why dost thou hide away thy face, and takest me for thy enemy? What meaneth this O Lord God, thou also which was wont to bee my Father, and keeper, hast now bidden a battell against mee?

40 Moreover, and beside all these things, there is yet a ciuil and internall war, which man hath within his own bowels continually. For what man is hee which feeleth not the strivings and contentions of his affections, will, sense, and reason: insomuch that man himselfe doth afflict himself, and vnderstandeth it not, and is a greater enemy to himselfe, then any other can bee. For, who doth greater harme to thee, then thou doest to thy selfe? who more then thy selfe letteth thee, & turneth thee away from thy felicity?

41 Who then seeth not how truely it is sayd, Man that is borne of a woman, is of short continuance, and full of miseries? Who seeth not, that man is set in the very center of the Sphere, that miseries may fall vpon him



him from euery part? And as the white in a Butt, that the arrowes and darts of all miseries may bee directed vnto him.

42 But let vs see what followeth, Hee shooteth forth like a flower, & is cut down: wherby hee teacheth, that mans life is fraile and transitorie. A flower verily is a comely and beautifull thing; and yet for al that, it is nothing, because there is nothing found more fading and vanishing: even so man, during the time of his Childhood and flourishing youth, seemeth to be of a wonderfull comeliness; but his beauty is of small price because it is more brittle then the glasse: seeing that man carrieth alwaies the cause of death in his Veines and Bowels.

43 Mans fading away, is such and so sodaine oftentimes, that there can bee no reason giuen of his deth: for many haue gone to bed well in the euening, that in the morning are found dead in their beds: and many very sodainely haue dropped downe in the highwaies & streets, as they haue walked about their affaires. And this is no wonder, if wee consider the substance of mans body: which being a building compact of greene clay, is easily ouerthrowen with a smal pufte of wind

44 And how I pray you, cometh it to passe, that clocks are so easily stopped from  
 C 4 their



their course: Is it not because they are made by Art and Skill: skil with so many wheeles, that if one bee stayed, all the rest bee letted? If this befall Clockes, that haue wheeles of yron and Steele: how much more easily may it come to passe in the humane Clocke of life, the wheels and engines whereof are not of yron, but of clay? Therefore, let vs not wonder at the frailtie of mans bodie, but at the foolishnesse of mans mind: which vpon so fraile a foundation, is wont to erect and build such loftie Towers.

45 Furthermore, there is another misery, which is signified to vs by the comparison of a Flower; Namely the deceitfulnesse of mans life: the which indeed is the greatest misery. For as fained vertue is double iniquity: so counterfeit Felicity, is a two-fold misery and calamity. If this present life would shew it selfe to be such as it is indeed, the misery thereof should not greatly hurt vs: but it doth now greatly damnishe vs, because it is false and deceitfull: and being foule, it maketh a very faire and glorious shew: being ever mutable, it will seeme to bee stable and constant: being most short, it beareth vs in hand that it is continuall, that so men (being deceiued) may beleue that they shall haue time to fulfill all their lusts,  
and

and yet time & space enough to repent them.

46 Holy Iob concludeth his sentence thus, Hee venisheth also as a shadow, and neuer continueth in one stay. To make this more plaine, behold and consider the ages of man, and thou shalt evidently perceiue the alterations of humane life: Childhooe is weake as well in mind, as in body. Flourishing youth is weake in mind, but strong in body. ripe and manly age, strong both in mind and body. Old age strong in mind, and weake in body. Crooked old age, is in this twice a child, weake both in mind, and body. Therefore hee flyeth as it were a shadow, and neuer continueth in one stay.

47 Beside this, he is now wise, now foolish: now merry, now sad: now in health, now sick: now strong, now weak: now rich, now poore: now he loueth, anon he hateth: now hee hopeth, by and by hee feareth: one while he laughes, another while he weepes: now he will, anon he will not. To conclude, the Moone, or any other thing that is mutable, sheweth not so many changes to vs, as doe the daily and almost sodaine alterations of men. And yet for all this, they liue as men in a frenzy, which know not their miseries. And although they cannot repose their hope, and assurance in the present things of this life:

life: yet doe they not remoue the thoughts of their mind, their counsels, their workes and endeauours, vnto the happinesse of the life to come. And if it were possible, they would make the place of their exile and banishment, their countrie and inheritance. But in vaine they desire this: for death cometh and playeth the last Pageant, shutting vppe and finishing the life of all calamities.

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## CHAP. II.

Concerning *Death*, and the Meditation thereof.

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**T**he error of all men, for the most part, takes the originall from hence, that they forget the end of their life: which they ought to haue alway before their eyes. For heere hence cometh pride, ambition, too much carefulnesse for the body: heereof also come these towers, which we build vpon the sand. For if we did consider what wee should



should bee after few dayes, our manner of living, would be, peraduenture, more humble and temperate. For who would haue a high looke and a proud stomacke, if he would with the eyes of his minde behold what manner of one shortly after hee shall bee in his graue? Who would then worship his belly for a God, when hee weigheth with himselfe, that the same must in a short time bee wormes meat? Who would be so in loue with money, that he would run like a mad man by Sea and Land (as it were through water and fire) if hee vnderstood that he must leaue all behind him, sauing his winding sheet? If this were thought vpon, all our errors would soone be corrected.

2 The word of God telleth vs in many places of this vanity: to the end wee might the more earnestly seeke a better course, and more happy life. The Prophet desireth of God, that hee may learne to number his dayes, to the end he may apply his heart vnto wisdom. For, vlesse we thinke vpon death, we cannot apply & fashion our selues to a godly life: Yea, we finde dayly in our selues by experience, that the forgetfulnesse of death makes vs apply our hearts to folly and all kind of vanity. The holy men of olde time, were wont in such wise to keepe an account

count of theyr dayes, that aboue all things they might apply their hearts to wisdome. Of al Arithmetical rules this is the hardest, to number our dayes. Men can number their heards and droues of Oxen, and of Sheepe: they can account the reuenewes of their manors and farmes: they can with a little paines number and tell their Coyne: and yet they are perswaded, that their dayes are infinit and innumerable, and therefore doe neuer begin to number them. Who sayth not, vpon the view of another: Surely, yonder man looketh by his countenance, as if he would not liue long? Or yonder woman is old, her dayes cannot bee many? Thus we can number other mens dayes and yeres, and vtterly forget our owne. Therefore this is the true wisdome of mortall men, to number their owne dayes, and like skilfull Geometricians to measure all their actions, all their studies, all their cares, all their thoughts, all their desires, and al their counsels, by their departure out of this life, (as the end whereto they are referred) as it were by a certaine rule, & thereunto to direct all things: and so to finish the course of our life which God hath giuen vnto vs, that at the last wee may come to the hauen of rest.

3 The case standing thus, wee cannot, nor ought

ought not to doubt, but that the Diuell, a most cruell enemy of mankind, laboꝛeth all that hēe can, to take away from vs the most wholesome remembrance of death; which by most euident demonstrations setteth before our eyes, the breuity of our life, the misery of our flesh, the deceits of the world, the vanity of things present, & whereunto all humane beauty, and the vniuersall gloꝛy of the world, shal come at the last. For otherwise, how could it be, that wee should at any time forget a thing so fearefull, and which by no manner meanes we can shun and auoyd?

4 If a light suspition of some losse, eyther of our goods, or of honour, doth pꝛenayle so greatly with vs, that many times it taketh from vs our sleepe, what might the meditation of most assured death doe? which is moꝛe terrible then all other terrors beside.

5 Wherefoꝛe, as they which in open games of actiuitie, as of shooting, and wrestling, and such like, doe long before the day come, thinke vpon the same, and do exercise their hand and Bowe, spending and consuming many Arrowes at the marke, that in the day of tryall foꝛ the best game, they may shoote nearest the marke: and as Fencers, which are to play their prizes of tryall, doe dayly try their strength, and exercise their

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Weapons, bending their whole mind how they may best foile their enemies, that when the day commeth they may haue honoꝛ, and triumph: euen so ought we to doe, foꝛ whom a greater rewarde without all comparison is set, if we die well: and if otherwise it come to passe, wee shall be punished with unspeakable shame and reproch.

6 And this our meditation of death shall bee handled in no other order, then the same which our death and departure from this life bringeth with it. Foꝛ, as they which are to run a race, doe oftentimes lead the Horses vp and downe the running place, that they may see, and bee acquainted with al the stones, bneuen places, and other impediments in the same; that when the day commeth, they may finish the race without stay oꝛ stop: euen so wee, which whether we will oꝛ no, must measure and pace the race of death, shall doe very well, if now in our mind and memoꝛy we frame this race, and do diligently consider all those things which are in the same; especially, seeing the way is most obscure & full of sundꝛy impediments, and is so perillous, that there are very few which finish the same happily. They which slip and stumblꝛ in it, shall neuer moze finde any hope of saluation.

7 Therefore, that wee may begin there where this most bloody battell hath his originall, wee ought diligently to consider the same: namely, that then death doth especially come, when men doe least thinke of it. Hereupon the Apostle Paul sayth: The day of the Lord shall come, as a Theefe in the night. And in the Apocalyps: Behold, I come as a theefe. And theues haue this property, that they breake open houses to steale when men are most fast a sleepe, and when they least suspect any such thing.

8 Hereupon the Prophet Amos hath these words: In that day will I cause the sun to goe downe at noone, and will darken the earth in the cleare day: that is to say, when men thinke it to bee the high none of their age, when they thinke that they haue yet many yeares to liue, when their minde is occuppyed about their gaine, about their assayes, about their honours, buildings, marriages and pleasures: when they say vnto their soule; Soule, thou hast much goodes laid vp in store for thee many yeares, eate, drinke, rest, and bee merry: then shall suddenly be sayde to them; Behold, death is at the doore: thou soule, this night shall thy life bee taken away from thee: and whose are then those things which thou hast gotten?

9 Then



9 Then death, vnlooked for, frustrateth all our counsels, cutting off the Webbes of our deuises, and with one stroke hee casteth downe, and layeth flatte to the ground all those Towers builded in the ayre: and then what a wound doth the heart of the sinner receiue, which loueth this present life, when the Physitian sayth vnto him, Thou must from henceforth thinke no more of life, but of death?

10 Here first of all, al those things which he loued in time past, offer themselues vnto him, from the which hee shall bee pulled away, and separated by death, whether hee will or no. The body shall die once; but the heart shall die so often as the things bee in number which hee loued. Then in very deed shall the most cleare light be turned into darkenesse; because those things which were afore-time occasions of great ioy, shall be now horrible vexations and torments. It is a most swete and pleasant thing to them which liue, to see their louing and faithfull Friends, to remember their honours, to thinke vpon the pleasures past & to come: but all these things, in the time of death, shall bee as swords, as torments, and most bitter potions.

11 But if it bee a hard matter to bee pulled



pulled away from those things which do not so néerely touch man, how bitter, I pray you, will the separation be of the body from the life and soule? For, such two louing familiars, which haue alwayes lined sweetly together, euen from the mothers wombe, cannot bee separated without great grieve. If the Dre do commonly towe and mourne, when his yoke-fellow, which was wont to draw with him is taken away, how will e- uery one of vs mourne, when the mind shall be separated from the body? Then wil the body and the mind, with teares repeate a- gaine & againe, Dost thou thus separate, bitter death? O death, dost thou thus separate?

12 And when the cogitation of so sharpe a separation is deeply settled in our minds, then griefes follow griefes, and sorrow com- meth vpon sorrow: for then it cometh presently into the mind, what a miserable condition the body and soule shall be in after the separation. And first of all, when a man beginneth to recount with himselfe, that his body after a few houres, shall bee buried in a graue, or darke tombe, he cannot cease from wondring at so abiect and miserable a con- dition. What? The body that now liueth, which seeth, which heareth, which speaketh, shall it bee made (after one houre) in a  
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moment, blinde, deafe, dumbe, without spirit, without life: Shall I haue then in stead of a large Palace, a base Sepulchre: In stead of a soft Bed, the hard ground: For delights, rottenesse: For swæte smelles, stinkes: and in stead of seruants and familiar friends, wormes: And thus this cogitation of the Graue, will very sore trouble, and terrifie a man in these extremities.

13 But yet notwithstanding, euerie man feareth much more, when hēe beginneth to consider what condition remaineth for the Soule. For when he beholdeth that eternity, and that new Region, vnknowne to all men liuing, which hēe then alone and naked is to enter: and againe, when he vnderstandeth that there is to bēe found in the same, both euerlasting glory, and perpetual paine and misery, and knoweth not of which hēe shall take his part: it cannot bēe told, with how great feare, with what carefulnesse, and with what exceeding sorrow he shall be tormented. When hēe perceyueth plainely, that after two houres hēe shall bēe eyther in eternall ioyes, or in euerlasting paines: Is not this a crosse surpassing all other crosses:

14 This incertainetie therefore of blisse, or of a cursed estate (which after two houres

houres the sinner expecteth, that remembreth his sinnes, & feareth the iust iudgement of God without hope of remission or faith in Christ) bringeth a hell in mind, not to be expressed. For, by how much the Kingdome which he desireth is of largenesse, & by how much the fiery Furnace which he feareth is terrible, by so much greater shall this perturbation be. For, from the one, Angels shall come to carry the faithfull vp into heauen: and from the other, infernall spirits come to carry the wicked and Infidels into hell fire.

15 But there is yet a far greater perturbation then this: namely, that he shall call to mind the account which he is to make to God, of all his words, deeds, and thoughts. For of it selfe it is a horrible thing to enter into iudgement with God: the which horror will wonderfully bere and disquiet the diuels themselves. For as, so long as wee liue, they set forth vnto vs the mercie of God, and doe also commend the same, and doe strue all that they can, to keepe vs from meditating of his iustice and iudgements: euen so now on the contrary part, they extenuate, and make his mercy insufficient, & doe set befoze our eyes the greatnesse and severity of the Lords iustice.

16 Then the sinner will beginne to



tremble, and fall into desperation, and will begin to reason thus with himselfe: If God for the sinnes of others, spared not his only Sonne, wil he spare me which am guilty of so many sinnes: If this be done in the green tree, what shall befall that which is seare & drie: If the Prophets, if the Apostles, if the Martyrs, after they liued godly so manie yeares, entered not into the Kingdome of heauen without tribulations, what other place can be left for me, but that of hell fire: which know no good that I haue done.

17 If the Scripture be true, which sayth, Hee will render to euery man according to his works: I which haue done so great wickednesses, what should I looke for but eternall tormennts: If the Apostle lye not (as indeed hee doth not) when hee sayth, That which a man soweth, that shall hee reape; What shall hee reape but eternall death, which hath made so cursed sowing: If no polluted thing shall enter into the kingdom of God how shall I, which am altogether filthy and vncleane, haue hope to make so happy and blessed an entrance?

18 Then therefore all his sinnes which hee committed with so great facility, when hee liued, shall violently inuade the sinneful man like an hoast of his enemies. Then the feare

feare of punishment will open the eyes, which sleeping, Security in sinne befoze had shut: then ambition, pride, theft, murthers, adulteries, fornications, gluttonies, drunkennes, lying, periurie, idle words, vnclean thoughts, and negligent slacknes in all good works, will come to remembrance. O how heavy and grieuous will they then seeme to bee, which now seeme so light, and are done with so much sweetnesse and pleasure! And how greatly will they then torment the mind of the sinner?

19 For, who is able to expresse that last Agony, wherein the soule fighteth with sore and painfull sicknes, with the temptations of diuels, with feare of the iudgement to come, & all this at one instant? Then cometh that last perturbation, the fayling of all the senses, as the fore-runners of death approaching, which vehemently terrifieth: at what time the breast swelleth, the speech groweth hoarse, faint and hollow, the eyes sinke, the nose beginneth to bee sharpe, the countenance waxeth pale, the feete die, and the Arteries send forth a cold sweat.

20 These thinges which appeare outwardly are grieuous and full of horroz: but they are, without all comparison, more grieuous and horrible which are felt inwardly.



For if they (as Saint Hierome writeth of blessed Hilarion) which haue many yeeres serued God, doe feare at the time of their departure; what shall they doe which many yeeres haue serued the Diuell, and their execrable wickednesses, and which haue prouoked God vnto wrath? Whither shall they goe? Whose helpe shall they craue? What counsell shall they take? If they looke vp-ward, they shall see the draloue sword of Gods iustice: if down-ward, they shall see a great gulfe gaping, and hell fire: if the time past, they shall see all things vanished away like a shadow: if the time to come, they shall behold the eternitie of worlds, which shall last without end.

21 But how (I pray you) shall they bee able to resist and abide the assault of the deuils, who will then bestirre them with all their might and maine? What shall sinfull men doe which are left in this estate? Returne they cannot, and longer to abide in this state, will not be permitted them.

22 That wee might vnderstand and know what manner of battell this is, and what manner of burthen to be borne in this houre. Wee would then verely be other manner of persons then heretofore we haue been. All these things saith teacheth, nature pro-  
clai



claymeth, experience testifieth, and it is euident to euery one of vs, that wee shall come vnto that state, wherein we will desire with al our heart, that we had bzideled our selues from all wickednesse, that wee had exercised all the woꝝkes of vertue, that wee had liued in all holinesse, and not spent our time in vaine. Let vs not imitate foolish men which looke vpon present thinges onely: let vs wisely prouide for things to come, and so by the grace of God wee shall bring to passe, that the same houre which to others is the beginning of sorowes, to vs shall bee the beginning of ioy and felicitie.

23 Thus farre we haue shewed what may befall a man at the point of death, vntil the moment of his departure: now let vs see how the body is bestowed after the horrible separation of the life from the same. The soule therefore being dissolued, there lyeth vpon the ground not a humane body, but a dead carkasse, without life, without sense, without strength, and so fearefull to looke vpon, that the sight thereof may hardly bee indured. To bee short, it is a little better (as touching the substance) then the body of a horse, or a dog which lieth dead in the fields, and all that passe by stop their noses, & make hast away, that they be not annoied with the sight

sight and stinke thereof. Such is mans body now become : yea, and though it were the body of a Monarch, Emperour, or King. Where is now that Maiesty, that excellency, that authority which hee had afore time, when men trembled to behold it, and might not come in presence thereof without all reuerence and obeyfance : where are all those things become? Were they a dreame, or a shadow?

24 After those things the funerall is prepared, the which is all that men can carry with them, of al their riches and kingdoms: and this also they should not haue, if in their life time they did not appoint it for theyr dignity and honour. For the Prophet Dauid sayth truly : Be not thou afraid, though one be made rich, or if the glorie of his house bee increased; for hee shall carrie nothing away with him when hee dieth, neither shall his pompe follow him.

25 Here now a pit is digged, seauen or eight foot long, as if it should serue for Alexander the great, whom the World could not containe, and therein the dead carkasse is contented to dwell alone continually : the which so sone as it is come, the wormes doe welcome, and the bones of other dead men are constrained to giue place.

26 In this house of perpetuall obliuion and silence, the carcasle being wound in a sheete, and bound hand and foote, is shut vp, though it need not to haue so great labour bestowed vpon it: for it would not run away out of that prison, though the hands and feet were loose.

27 And now if wee do but consider a little of the Tombes and Sepulchres of Princes, and Noble men, whose glory and maiesty wee haue seene when they liued here on earth, and do behold the horrible formes and shapes which they now haue: shall wee not cry out as men amazed; Is this that glory? Is this that highnes and excellencie? Whither now are the degrees of their waiting seruants gone? where are their ornaments and iewels? where are their pompe, their delicacy & nicenes? All these things are banished away like the smoake, and there is now nothing left but dust, horroz and stinke.

28 But now leauing the body in the graue, let vs consider how the soule entereth into the new world. Therfore so soon as the soule of the sinner is dissolued from the flesh, it beginneth to passe through a region vnknowne, where there are new inhabitants, & a new manner of thing. What then shal the miserable and sinfull Pilgrime doe,



doe, when hee shall see himselfe alone in such an vnknowne Region, full of horror: How, and by what meanes shall hee defend himselfe from these most fierce theues, & horrible monsters, which in those vaste desarts doe assaile passengers: This verily is a fearefull iourney.

29 And yet the iudgement is much more fearefull, which in that place is exercised. Who is able to expresse the vprightnesse of the Iudge, the severity of the iudgement, the diligence of inquisition, & the multitude of witnesses:

30 In this iudgement, teares will not preuaile; prayers will not bee heard; promises will not bee admitted, repentance will bee too late: & as for riches, honorable titles, Scepters, and Diadems, these will profite much lesse. And the inquisition shall be so curious & diligent, that not one light thought, nor one idle word (not repented of in the life past) shall bee forgotten. For truth it self hath said, not in iest, but in earnest, Of euerie idle word which men haue spoken, they shall giue an account in the day of iudgement.

31 O how many which now sinne with great delight, yea, even with greedinesse (as if wee serued a God of Wood, or of Stone, which seeth nothing, or can doe nothing) wil bee

be then astonished, ashamed & silent! When shall the dayes of thy mirth bee ended, and thou shalt be ouerwhelmed with everlasting darkenesse; and in stead of thy pleasures, thou shalt haue everlasting torments.

When Jeremy had remembred all the calamities and sins of the Jewes, at the last hee imputeth al to this: She remembred not her end, Lam. 1.9. So, if I may iudge why naturall men care for nothing but their pomp, why great men care for nothing but theyr honoꝛ and dignity, why couetous persons care for nothing but their golden gain, why voluptuous Epicures care for nothing but their pleasure, why the pastoz careth not for his flocke, noꝛ the people for their pastoz, I may say with Jeremy, they remembred not their end. When Salomon had spoken of all the vanities of men, at last hee opposed this Memorandum, as a counterpoize against them all, Remember, that for al these things, thou shalt come to iudgement: as if hee should haue sayd, men would neuer speake as they speake, thinke as they thinke, noꝛ doe as they do, if they were perswaded, that these thoughts, words and deéds, should come to iudgement. What if wee had dyed in the dayes of our ignorance, like Iudas that hanged himselfe befoze hee could see the Passion,

Re

Resurrection, or Ascension of Christ Iesus: we should haue numbred our dayes, and our sinnes too: but alas, how many dayes haue we spent, & yet neuer thought why any day was giuen vs? But as the old yeere went, and a new came, so we thought that a new would follow that: and so we thinke that another will follow this: and God knoweth how soon we shall bee deceyued: for so they thought too, that are now in their graues. O deare Brethren, this is not to number our dayes, but to prouoke God to shorten our dayes. I that writ this, thou that readeest this, and all you that heare this, which of vs haue not liued twenty yeares, yea, and some thirty or forty, & happily some many more, and yet we haue neuer applyed our heartes aright vnto wisdom: O, if we had learned but euery yeere one vertue, since we were borne, we might by this time haue been like Saints among men; wheras, if God at this present time should call vs to iudgement, it would appeare, that we had applyed our hearts, our minds, our hands, our feet, our tongues, yea, & our whole bodie, to riches, and pleasures, to lying & deceyuing, to swearing and forswearing, yea, and to all kind of sin and wickednes: but to true vertue and wisdom, we haue not applyed our hearts.

God



God of his mercy giue vs grace to see our  
former sinnes, truly to repent vs of them, &  
to amend our liues hereafter, that we may  
liue with him for ever. Surely, if man could  
perswade himself that this were his last day  
as it may be, if God so please, he would not  
deferre his repentance vntill to morrow. If  
he could think that this is his last meat that  
euer he shall eate, he would not surfet: if he  
could belieue that the words which he doth  
speake to day, should be the last wordes that  
euer he would speake, hee would not offend  
with his tongue in lying, swearing and blas-  
pheming. If he could be perswaded that this  
were the last lesson, the last admonition, or  
the last sermon that euer God would affoord  
him, to cal him to repentance, he would read  
it, or heare it with more diligence then euer  
he hath done before. ¶ I beseech you reme-  
ber your selues, while it is to day, least you  
repent your selues when it is too late: of all  
we that bee here, which of vs can assure our  
selues of life till to morrow? Or what if  
we should liue, thzee, foure or five yeers, or  
what if twenty yeares, who would not liue  
like a Christian twenty yeares, to liue in  
Heauen with Christ eternally? Wee can  
bee content to serue seauen yeares prentise,  
with great labour and toyle, to be instructed  
in

in some Trade, that wee may liue the more easily the rest of our dayes, and wee must labour notwithstanding afterwardes: and can wee not bee content to labour in the things of God a little while, that we may rest from our labours euer after? Chzist said to his Disciples when hee found them sleeping, Could you not watch one houre? So I say vnto you, and to my selfe, Can we not pray: can we not fast: can wee not suffer a little while? Hee which is tyred, can trauell a little further, one step more to saue his life: and therefore God would not haue men know when they shall die, because they should make ready at all times, hauing no more certaintie of one houre then another.

32 Seeing therefore the case standeth thus, let vs looke to our selues, and let vs take counsell of him, which would bee an Advocate befoze hee be a Judge: for no man knoweth so well what is necessary for vs against that day, as hee that shall bee the Judge of our cause. Hee therefore cryeth thus vnto vs, Walke while ye haue the light, lest the darkenette come vpon you. Take heed, watch and pray, for ye know not when the time is. Be ye like men waiting the coming of their Lord, &c.

33 They that thus watch and waite, are  
sure

sure to make a most ioyfull departure from this life, and to be receiued into the Lords ioy: of the which happy dissolution, the Scriptures thus record: I am now readie to be offered, and the time of my departure, or dissoluing, is at hand. I haue fought a good fight, and haue finished my course: I haue kept the Faith: Henceforth there is laid vp for me the Crowne of righteousness, &c. *2.Tim. 4. 6. 7. 8.*

As the Hart brayeth for the Riuers of water: so panteth my soule after thee O God My soule thirsteth for God, euen for the liuing God: when shal I come to appeare before the presence of God? *Psal. 42. 1.*

The righteous shall liue for euer: their reward also is with the Lord, and the most high doth care for them. Therefore shall they receiue a gracious kingdome, and a beautifull crowne at the Lords hand: for with his right hand shall he couer them, and with his arme shall he defend them. *Wisd. Chap. 5. 26.*

Bring my soule out of prison, that I may praise thy name, *Psal. 142. 7.*

I desire to be loosed, and to be with Christ, which is best of all, *Phil. 1. 13.*

For wee know, that if our earthlie house of this Tabernacle bee destroyed, wee haue a building giuen of God; that is, a house not made



made with handes , but eternall in the Hea-  
uens. 2. Cor. 5. 1.

Let these things bee oftentimes thy medi-  
tation, & study: that so despising the thinges  
of this transitory life, and passing thy steps  
in the pathway to felicity, thou mayst at the  
last obtaine the reward which our Saviour  
Christ hath promised, Come yee blessed of  
my Father, &c. Which Lord for thy mercy  
sake grant vs, Amen.

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### CHAP. III.

#### Concerning the genera!! day of Doome.

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**A**s much as The feare of the  
Lord is the beginning of wise-  
dome, and all for the most part  
are restrayned from sinne and  
wickednesse , by the feare of  
punishment and paines , and are brought  
to a good mind and purpose ; they which  
erlude his feare out of their hearts , doe  
shut vp against themselves the true and  
wholesome repentance. For, as the Scrip-  
ture

ture testifieth, the feare of the Lord expelleth sinne, & he which is without feare, cannot be iustified. The which S. Augustine by a very proper similiude setteth forth; If there be no feare, there is no entrance for loue: euen as wee see when a man soweth, the threed is brought in with a needle, the needle first entreth, but except the needle go out also, the threed followeth not: euen so, feare first possesseth the mind, but feare remaineth not there alone, because it therefore entred to bring in loue. Wherefore to awake vs sleeping in sins, and to ingender feare in our mindes, the Lord doth oftentimes in the Gospell threaten vtter darknesse, gnashing of teeth, euermolting fire, and other torments of hell: that at the least wise for feare of paines and torments, we might bridle our mindes, our eyes, and our hands, from sinne and wickednesse.

2 This feare is not onely profitable, but also very necessary. For if now after so many threatnings of our Creator, so fearefull and so grievous, wee scarcely forsake our sinnes: what would wee doe if God did not threaten at all? Therefore I hold this, that the feare of the Lord is as it were, the parent and keeper of righteousness, temperance, loue, and of all vertues.

3 But there is nothing that doth more worke this feare in vs, then the remembrance of that great day, wherein all the causes of all men are to be pleaded, and their matters determined. Insomuch that Saint Augustine affirmeth, If Christian men should heare no other Gospell, then that wherin the generall iudgement is set forth, that one might suffice both to reuoke sinfull men from their wickednesses; and also being reuoked, to containe them in their duty.

4 Wherefore, in this Chapter, wee will handle two notable points concerning the iudgement to come. The first shall bee concerning the greatnesse and hozrour of that day: and of the fearefull signes that shall goe before the same. The second shall bee concerning the rayling vp of the dead bodies, and the comming of the Iudge.

5 The greatnesse and hozrour of the last day may bee knowne hereby, that it is called in holy Scripture a great day, and the day of the Lord. And shall it not indeed be a very great day, which shall comprehend all the dayes of all ages, as well those that are past, as those that are to come? For, in that day men shall render an account of all the dayes that are past. In that day God will poure out that infinite treasure of his wrath and indigna-



indignation which he hath heaped vp in the space of all the worlds that are past. In that day the motions of the heauens shall cease, the course of the starres, the reuolution of yeares, the vicissitude or returne of months and dayes, the decay of mortall thinges, all the cogitations of men, all their studies, all their arts, all their disciplines, all their affaires shall rest in eternall silence.

6 Also in that day it shall be decreed by the sentence and irremocable constitution of the most high and eternall Iudge, what state and condition euery one of vs shall haue, and retaine in all eternity of worlds.

7 And not without cause, the holy Scriptures haue called it the day of the Lord: for as al the dayes of men going before, are called their dayes, because men watch in them, and do whatsoeuer they will, and God beareth, suffereth, endureth, expecteth, and after a sort slepeth, and resteth in them: euen so then the day of the Lord shall shine, wherein hee shall continually waken, and shall doe whatsoeuer hee will, and we (whether we will or no) must suffer and endure.

8 Thou now dost adde sin vnto sinnes, & ceaseest not to offend God dayly, and God is silent at all these things. And why so? because this day is thy day: but the day shall

come, belæue mee, the day of the Lord shall come, which shall bring an end to so long silence, and wherein he will take vengeance of all the iniuries that haue beene done vnto him.

9 Thus wee see, that all Eternitie comprehendeth two dayes onely: The one, of man; the other, of God. In the one, men shall watch, and God shall sleepe: In the other, men shall sleepe, and God shall watch.

10 How horrible this day shall be, wee cannot plainely vnderstand, and yet we may gesse at it by the present calamities: for then the host of all punishments, with their confederate battell of all offences, shall assaile vs with maine force.

11 But as in the wars of men, before the last and generall battel, there are many excursions, and short skirmishes: euen so before that great and most fearefull conflict which shall be in the day of the Lord, God is wont with his seuerall bandes to make certaine excursions: and one while to send vpon vs famine, another while pestilence, another while warre, another while earthquakes, another while floods of waters, and another while drought (as it were his horsemen to inuade vs) who when they haue dammified vs, retire & abide in their tents.

If therefore, wee so greatly feare pestilence, warre, famine, earth-quakes, and such like, when as they are but the beginning of sorowes and short excursions: what I pray you, will wee doe, when the last and generall conflict shall come: at what time all tribulations, extremities, calamities, and miseries shall all fight against vs?

12 And if we doe yet more fully desire to know the greatnesse and horror of that last day, let vs consider those signes which shall a little while come before that day. Therefore before the coming of that great day, heauen and earth, and all the Elements shall giue signes. For there shall be signes in the Sun, in the Moone, and in the stars, and vpon the earth, trouble among the Nations with perplexitie: the Sea and waters shall roare, and mens hearts shall faile them for looking after those things which shall come vpon the world.

13 For, as man (which is a little world) when he draweth nere to his end, the humors in him, as certaine elements are troubled, and his eyes, which are as the Sun and Moone, are obscured and lose their light, and the rest of the senses, as the lesser stars, doe by little & little fall and faile, and his mind & reason (as the power of heauen is moued



from his seat) wandereth and erreth: euen so in the dissolution and fall of this whole frame, which is called the great world, the Sun shall bee turned into darkenesse, and the Moone into bloud, and the starres shall fall from heauen, the ayre shall be full of whirle-winds, stormes, coruscations, flashing meteors, and thunders: the earth with fearefull tremblings, and swallowing Gulfs: the floods of the sea shall swell so high, as if they would ouerflow the whole world: and the rozing and raging noyse of the fretting billowes and tossing waues, shall greatlie terrifie. Men therfore shall wither and ware pale with feare and horzour, and trembling shall bere them more and more, expecting what these new monsters will bring forth at the last, and what will be the end of such horrible beginnings.

14 When a tempest ariseth at the sea, and the boystrous waues begin to tolle and beat the ship, and the men which are in the same, do behold the horrible lightnings, and fiery flashings in the ayre, and the furious windes also making the sea to swell & rage in such wise, that now they see themselves tossed aloft, & then anon carryed downe into the deepe: they beginne presently to crie, to feare, to tremble, to call for mercy, to mul-

multiply their prayers, to craue time of repentance, to commend their saluation to Almighty God: and to bee short, they begin to thinke of the amendment of their manners, and to haue better purposes. Then thinke with thy selfe, what manner of mind men wil haue when they shal see heauen and earth, and all the elements to haue their peculiar and proper tempests; when the Sun shall strike a horrour into mens heartes with his fearefull darkenesse, and the Moon being turned into bloud, shall terrifie them that behold it, and the Stars with their fals shall threaten (for they shall fall so thicke, that the firmament shall seeme to bee quite without light) and the ayre with continuall fiery Meteors shall seeme to burne, the Sea shall swell exceedingly, and the most high mountains being shaken with earthquakes, shall fall with exceeding great noyse.

15 Who then will take pleasure to eate: who will take delight in drinke: who will then haue any desire to sleepe: nay, who dare once then slumber, or take the least rest amidst so many tempests and stormes? O miserable and unhappy sinners, ouer whose heades all these signes doe hang, & doe foreshew vnto them extreame calamity! O happy men, yea thrice, foure times, ten times,

yea a thousand times happy & blessed, whose conscience in that time wil make them merry and glad!

16 Thus farre wee haue considered the greatnesse of the last day, & the signes going befoze the same: now let vs cal to mind certaine things concerning the resurrection of the deade, and the comming of the Iudge.

17 Therefore after those signes and wonders which shall goe befoze the day of the Lord, an Archangell shall come downe from heauen, and with the fearefull sound of a Trumpet shall giue a signe to all that are dead, to rise againe, and to come to Gods iudgement. This is that Trumpet, which Hierome thought that hee euer heard sounding in his eares, whatsoeuer hee were doing, and not without cause: for who can appeale from this citation: who can refuse this iudgement: who can pretend sicknesse, businesse, or any other excuse?

18 Then shall death be compelled to make surrender of all the spoyles in a moment, which he hath taken away from the world: and hee shall bee sent away into euerlasting banishment beyond all lands, seas, and beyond the world, and the borders of all liuing things. For as S. Iohn sheweth in his Reuelation, then shall the Sea yelde vp her dead



dead which it hath swallowed, & death and Hell shall doe the like.

19 What a sight shall there be then, when Sea and Land shall bring forth in all places so many bodies, so vnlike one to the other, so different, and so vnequall: And when as at one and the selfe same place, so many armies shall come together from all parts of the world: In that place, Adam (the Father of the Nations of the earth) shall see all his posteritie come together, and shall maruell. There we shall see Xerxes, Darius, Alexander, Cæsar, and other Monarchs of the world: but yet hauing other formes, other manners, and other mindes, then they had when they liued here. For at the sound of the Trumpet, Kings, and Nations, and all the world shall tremble, they shall strike their breasts, and mourne.

20 Moreover, although al men shall be restored vnto life: yet neuerthelesse, there shall be great difference betwene those bodies which shall bee restored to holy men, and those which the wicked and vngodly shal receiue. For they shal be more shining then the Sun, & shalbe beautified with vnspeakable brightnesse: but the others, most foule and vgly and more terrible then death it selfe.

21 What pleasure I pray you shall the blessed

blessed soules haue when they shall bee ioy-  
 ned againe to their bodies, as to their most  
 sweet brethren, after so long banishment, ne-  
 uer to feare any more a separation: What,  
 I beseech you, shall flesh feele, when it shall  
 bee raysed from dust, and shall see an vnwon-  
 ted light? And when the soule shall come  
 vnto it, and say, God saue thee my sister, and  
 most sweet spouse, the winter is now gon, the  
 storme is past: arise my beloued, and come,  
 the Lord hath fulfilled our desire: thou hast  
 been the companion of my trauels & labors,  
 thou hast, for the Lords sake, suffered with  
 me persecutions & iniuries, thou hast bene  
 with mee in watchings, in fastings, & vnder  
 the crosse of repentance, thou hast liued with  
 a temperate and spare dyet, to feed the poore,  
 thou hast not excèded in apparrell, that thou  
 mightest cloath the naked: equity therefore  
 and reason requireth, that the things which  
 thou hast sowne with mee in teares, thou  
 shouldest also reape with me in ioy: and that  
 seeing thou hast been a companion with mee  
 in my labors, thou shouldest also be partaker  
 with me of my pleasures, riches, and glozy:  
 Then shal the soule sweetly imbrace the bo-  
 dy, and the body ioyfully kisse the soule, and  
 they shalbe ioyned together with most hap-  
 py and indissoluble knots. And then with  
 how

how great ioy and gladnes shall they dwell together in one? For from thenceforth appetite shall not contend with will; nor sense with reason: but being ioyned together in one with the league of amity, peace and concord, they shall enjoy the delights and ioyes of heauen euerlastingly.

22 And contrariwise, with what anguish shall the soule of the sinner bee tormented, when the foule, ill-fauoured, deformed and fearefull body is offered vnto him? With what words thinkest thou, will they salute one another? O vnhappy body, wil the soule say! O the beginning and end of my calamities! thou hast brought mee to these torments with thy intisements: and now I am com, not as it were into the house of rest: but as it were into a prison, to be tormented. I am compelled to enter into thee againe, against my will. Is this that flesh, for the which I haue committed so many fornications, so many wickednesses: for the which I haue so many times giuen my selfe to gluttony & carnal pleasures: Is this that face which with so great care I haue kept from sunburning? O vnhappy palace, for thy sake I haue wearied my selfe by land & by Seas. O vnfortunate belly, how became I such a foole that I should worship thee for God: haue I  
lost



lost the kingdome of heauen, for this most abiect body, for this most foule sinke of all filthinesse, and haue purchased to my selfe euerlasting torments: O yee furies, O yee spirits of hell, why doe you stay: why teare yee me not in peeces: why doe yee not bring me to nothing: These and such like words shall the soule vtter against the flesh with exceeding rage & hatred: the which notwithstanding it loued so well when it was heere vpon earth, that it worshipped the same for a Lady and a God: and to fulfill the lusts thereof, it feared not to violate and breake the Law and commandements of God.

23 And when all are risen againe, and are gathered together into the places which God hath appointed for his iudgement; then shall hee appeare in the Clouds of heauen, with power and great Maiestie, whom God hath appointed to bee the Iudge of the quicke and dead. And hee shall not come alone, but accompanied with an innumerable multitude of heauenly Princes.

24 The feare which shall come by reason of that Maiestie, shalbe so great, that the Prophet Isaias saith, They shall go into the holes of rocks, & into the caues of the earth, from before the face of the Lord, and from the glory of his Maiestie, when he shall arise

to

to destroy the earth. And the Apostle Saint Iohn addeth, I saw a great white throne, and one that sat on it, from whose face fled away both the earth and heauen. For as when the flood of the Ocean swelleth, they are wont to tremble which dwell vpon the shore, and yet can take no harm: euen so, when the Lord beginneth to poure forth his wrath & indignation vpon wicked men, the Saints also, and the Angels, and men which are in no perill, shal after a sort tremble and feare. If therefore the iust shal feare, and the pillars of heauen shal shake, what shal the wicked and vngodly doe?

Apoc. 20.

25 And in very deed, so soone as the Lord shal appeare, there shal bee heard immediately a great cry & howling among the nations, for then (as the Lord himselfe saith) shal all the kindreds of the earth mourne, and they shal see him whom they pearced, and they shal lament for him, as one mourneth for his Sonne, and bee sorry for him, as one is sorry for his first borne. O how many causes of weeping and howling, shal miserable and vnhappy men then haue? They shal weepe, because they shal see that their evils, & miseries as past all remedy. They shal weepe, because they shal see that their repentance is too late, & vnprofitable. They shall

Mat. 24.  
Apoc. 1.  
Zach. 12.



shal weep because they cannot appeale from Gods sentence; neyther can flie the iudgement at hand: and it shal seeme a thing intollerable to be at the iudgement, & to heare the sentence of euerlasting condemnation. They shal weepe, because when they liued here on earth, they despised those which fore-warned them. They shal weep, because the pleasures whith are gone as a shadow, haue brought vpon them endlesse sorowes and torments. To be brieft (as men beset on euery side, and brought into ineuitable straights, destitute of all counsell and hope) they shal wepe, because they shal see that they cannot preuaile any thing at all, neyther with weeping, nor yet with scratching, and tearing of themselues.

26 Neyther will the Iudge bee moued by any meanes with these cryes and sorowes, but will rather separate the weepers from those that reioyce: that is to say, the wicked from the godly, euen as a Shepheard diuideth the Sheep from the Goates, and shal set the godly on his right hand, the wicked on his left.

27 And then hee will begin to discusse the cause of euery one, and hee will not forget any one offence. For wee shal see all things registred in perfect books, by which  
books



bookes all men shall bee iudged. I saw (sayd Saint Iohn) the dead both great and smal, stand before God, and the bookes were opened, and another booke was opened, which is the booke of Life, & the dead were iudged of those things which were written in the bookes, according to their works. So that, all our woꝝkes are written in those euerlasting bookes. Thou hast scarcely committed an adulterous thought, but the same wickednesse is written in Gods booke.

28 And not onely Church robbings and sacriledges, patricides, periuries, and such like faults, but also impure thoughts & idle woꝝds, the neglecting of good woꝝks, or the same done to no good end, shall bee brought vnto iudgement. For so great is the excellency and estimation of Christian integrity, and puritie, that no one, or the verie least vice that may bee, is not permitted to Christian men.

29 The case thus standing; whereof I beseech you commeth it, that there is in vs so great loosenesse, so great carelesnesse, so great sloathfulnesse, and such securitie? Doe wee not flatter our selues, when so great iudgement hangeth ouer our heades? Holy was the Prophet Dauid, a man after Gods owne heart, and yet he so feared this iudge

iudgement, that hee sayd : Enter not into iudgement with thy seruant, O Lord, for no man liuing shall be iustified in thy sight. Holy was the Apostle Paul, and yet he saith : I know nought by my selfe, and yet hereby I am not iustified, it is the Lord that iudgeth me : as if he should say, therfore I dare not pronounce my selfe iust, because hee that iudgeth me is the Lord. For, such are the eyes of the Lord, that the stars are not clean in his sight: and many times his eyes do behold wickednesse, where we see nothing but holines. Holy also was the friend of God Iob, and yet he sayd, What shall I doe when God ariseth to iudgement? and when he maketh inquisition, what answer shall I giue him? Why doth this man of God, so commended of Gods owne mouth, who was so iust and simple, that he could say without lying, I was an eye to the Blind, & a foot to the Lame : and againe, My heart doth not reprove me in all my life : why (I say) is a man of such singular innocency so afrayd of Gods iudgement? Namely, because hee knoweth that God hath no eyes of flesh, and that hee iudgeth farre otherwise then Men doe.

3 Moreouer, when all mens causes are diligently discussed & examined, the Judge will

will prononnce against the wicked, the irrevocable sentence of eternal damnation: Depart from me ye cursed into euerlasting fire, which is prepared for the diuell and his angels: A bitter word, which will make the eares of them that heare it to tingle! A sentence intolerable, which deprineth sinners of all good things, and bringeth them to all woe! The Lord sometime accursed the fig-tree, and immediately, not onely the leaues, but also the body and roote were wholly withered: euen so, that fearesfull curse of the last day shall bee no lesse effectuall. For on whomsoever it falleth, it shal so scorch them, and shall so make them destitute of Gods grace, that they shall neuer more bee able to doe, to speake, thinke, or to hope for any good thing.

31 Then therefore the wicked being stricken with this thundering Sentence, will lift vp their mouthes towards Heauen, and spue forth their shamefull blasphemies against God the Judge: they will curse the day and the houre wherein they were borne, and their Parents which begate them, and the wombes which bare them, the ayre which gaue them breath, and the earth which hath borne them: but they shal not bee suffered any long time to speake  
 If these



these things against the Iudge.

32 For suddenly the spirite of the Lord shall ouerwhelme them, and shall with great violence cast them downe headlong into the deepe, as in Saint Iohns Reuelation appeareth in these words: Then a mighty Angel tooke vp a stone, like a great Mil-stone, and cast it into the sea, saying, with such violence shal the city of *Babylō* be cast down, & be found no more. And againe, Whosoever was not found written in the booke of life, was cast into the lake of fire. And this deepe shall bee shut vp with gates of brasse, and with Iron Barres, which cannot bee broken with any force, nor cut in sunder with any Arts, and there they shall drinke of the Cuppe of the Lords wrath, and the smoake of their torments shall ascend world without end: and they shall not rest day nor night.

33 On the contrary part, the iust (being in the fruition of full blessednes, and of euerlasting glory) shall haue in their mouthes the prayles of the Lord, and giuing of thanks, and shall with singing, and with mirth extoll the Name of their Lord and God, with whom they shall raigne without end.

34 But although wee heare of these things often: yet neuerthelesse, wee are not

awa-

awaked from the sleep of sin, before we be o-  
 uerwhelmed with the night of death, & of  
 darkenes. Why do wee, which haue this  
 time, now look for another time, which per-  
 aduenture wee shall neuer haue? Now is  
 the accepted time, now is the day of salua-  
 tion. There is nothing more profitable for  
 a man then to know his time: and therefore  
 in our worldly businesse we obserue times  
 and seasons, as a conuenient time to eare, a  
 fit time to sow, to plant, and such like. Yea,  
 the brute beast, by the instinct of Nature  
 can make choyse of his time: for benefite.  
 The Swallow when Winter approacheth  
 prepareth himselfe to take his flight into a  
 warmer Country. The Bee and the Ant  
 in the time of Summer prepare their fode  
 against the Winter. And the Prophet Iere-  
 my sayth, that the Storke knoweth his  
 appointed time. If brute beasts, deueyde of  
 reason, haue this foresight, to make choyse of  
 time for their good; and if man himselfe in  
 a worldly regard, can make choyse of a fit &  
 due time to get earthly & transitory things;  
 how much more prouident ought hee to bee  
 for heauenly things, that to attaine these,  
 hee lose not his fittest time to attaine salua-  
 tion?

35 The old world that liued in the daies

¶ 2

of

of Noah, knew not their time, and that was the cause they then perished with the flood. The cities of Sodom and Gomorrah knew not their time, and that brought fire & brimstone from heaven vpon their heades to their destruction. The foolish virgins knew not their time, and therefore when their Lorde came (they being altogether vnready) were shut out of the Lords ioy.

Rō. 13. 11

1. Thes. 5

Let vs then know the season, how it is time now that wee should awake out of sleepe. Let vs watch and be sober: for they that sleep sleepe in the night; and they that are drunken, are drunken in the night: but let vs which are of the day, bee sober, lest the darknesse come vpon vs, wherein wee can neither walke nor worke.

Let vs alwayes haue before our eyes that day time, wherein we shall appeare before God and his Angels, and before the whole world, to answer our cause: and eyther to receyue a crowne of glozy, or else perpetuall shame and confusion.

Let vs know that we haue here a verie short time limitted vnto vs: wherein wee must so endeuour our selues, that for short and transitory things, we lose not that which is eternall.

If we haue this consideration of that  
great



great day of the Lord, wee shall not onely be the more secure in death, but also bee the better prepared to meete with our Lord, and Sautour, when hee shall come to iudgement.

CHAP. IIII.

Concerning Hell, and the torments thereof.

**T**here is nothing that the Diuell laboureth more, then to perswade men that there is no Hel; that so the more easily hee may leade them thither, as it were blind-folde (by the way of finnes) while they haue no feare of any punishment: euen as theues are to be led with a veile before their faces, when they are going to the Gallowes; and as Ezechias was serued, whose eyes Nebuchad-nezzar commaunded to bee put out, when hee was carryed away captiue into Babylon.

2 But it may bee shewed by many reasons

sons and authorities, that there is a hel. For as a princely magnificence requireth, that a King haue a beautifull Palace, for to entertaine the best sort of men, and a Prison for the worst: euen so, the King of Kings, and Lord of all Glorie and Principallities, hath a Palace wherein there are many Mansions (as our Saviour Christ in the Gospel testifieth) which is the kingdome of Heauen: and hee hath also a darke prison or dungeon, which is hell.

Luk. 16.

Esa. 5.

Apoc. 21.

3 The Law of Nations requireth, that malefactors, for their offences, be driue into exile for euer: euen so, God doth banish from his presence, the impenitent sinners into hel. For it is sayd of Dives, that hee dyed, and was carried into hel. And the Prophet sayth, Hel hath enlarged it selfe, and hath opened his mouth without measure, and their glory and their multitude, and their pompe, and he that reioyceth among them, shal descend into it. And Saint Iohn sayth: that the feareful and vnbeleeuing, the murderers, the whoremongers, sorcerers, and Idolaters, and all lyers, shal haue their part in the Lake which burneth with fire and brimstone: which is the second death. And Christ Iesus sayth: Feare him, which hath power to cast body and soule into hell.

4 But forasmuch as God hath not made Death nor the kingdome of hel vpon earth, wee must vnderstand, that the pꝛincipall pꝛocurer of this Hel, is sathan, the pꝛince of darknesse, who (being in his first creation a bright shining Lucifer, beautified as a pꝛecious stone, and more excellent then all the Angels of heauen in resplendent brightnes) through his pꝛide against God, lost his light, glory and beauty, and as hee was worthy, became a foule fiend, dejected from heauen into this Elementall world, lower then all the Spheares, into the Fire, Ayre, Earth, and Water.

5 I saw (sayth S. Iohn) a starre fal from heauen to the earth, and to him was given the Key of the bottomlesse pit. Farther, hee sayth, There was a battell in heauen, *Michael* and his Angels fought against the Dragon, and the Dragon fought and his Angels, but they preuayled not, neither was their place found any more in Heauen. And the great Dragon, that old serpent, called the diuel & sathan, was cast out, which deceyued all the world, he was cast euen into the earth, & his Angels were cast out with him. And being thus reiected, he now neuer ceaseth compassing the whole earth: but in this circuit seeketh like a roaring Lyon, whom

Wisd. 1.

Apoc. 9. 1

Chap. 12.

Iob. 1.



1. Pet. 5.  
Luk. 22.  
Apoc. 11.

he may deuoure. For the which cause Saint Iohn pronounceth this woe, saying: Woe to the Inhabitants of the earth, and of the Sea: for the diuell is come down vnto you, which hath great wrath, knowing that hee hath but a short time

6 For albeit the world seemeth to be the Parent, the bringer forth, and nourisher of bodie: yet is it the prison of spirits, the exile of soules, and a place of all wretchednesse and paines. For, as the world is a place of sinne and transgression, a Station of Pilgrimage, and of woe, a habitation of wayling, and of teares, of trauell, and of wearinesse, of fearefulness, and of shame, of mourning, and of changing, of passing, and of corruption, of insolence, & of perturbation, of violence and oppression, of deceit, and of guile; and finally, the lay-stall of all wickednesse and abomination: so also by Gods Justice it is appointed the place and pit of punishment, & euerlasting torment, wherein the euill Angels that rebelled with Lucifer, and the damned spirits of wicked men departed this life, haue endlesse pain without rest.

Ephes. 1.

7 And albeit the Apostle calleth Sathan a Prince that ruleth in the ayre, yet is that rule so slaue-like, and his dower so weakened by

by the Almighty, that when the Lord intended to punish the sonnes of Adam and to strike the earth with tempests of lightning and thunder: hee hereby also beateth Satan, and the whole rabble of his hellish fiends, that in their fury and rage, therewith they terrifie men by ugly shapes and apparitions, and by Gods permission (to murder man and beast) sometimes doe ouerthrow buildings, and doe fire and consume houses, leauing a most noysome and horrible stinke behinde them of the hellish place from whence they come. For it is not the diuell, but the glorious God that maketh the thunder: and as testifieth Syrach, It is the sound of the Lords thunder that beareth the earth.

Iob. 1.

Psal. 29.  
Eccles. 43

8 Thus by Gods iust iudgement hee rangeth like a runagate in the Sphere of his hell, vntill the day of doome, for which season he is let loose: and yet with such prohibition and restraint, that in his malice he can proceede no further then shall seeme fitte to the mighty Iehoua his Creator: and then hee shall receiue that punishment wherof S. Iude speaketh in these words; The Angels which kept not their first estate, but left their owne habitation, he hath reserued in cuerlasting chains vnder darknes, vnto the iudgement of

2. Pet. 3.

of the great day: At which time there shalbe a new heauen, and a new earth, wherein shall dwel nothing but righteousnesse, when they are refined with the fire of Gods iustice, and then all the creatures of these new heaueus, and new earth, shall bee made perfect. For

Rom. 8.

which perfectnes & restauration euery creature wayteth, being now subiect to vanyty: for the which they grone, that they may bee deliuered from the bondage of corruption, into the glorious liberty of the sonnes of God. For albeit the fashion and form of this world goeth away (as sayth the Apostle) yet their substance shall remaine, whether of the heauens themselves, or of the elements, or of men, all which shall abide for euer.

1. Cor. 7.

9 At this time of restauration, when all things shall become new, and when the dead are raysed vp againe to life in their corporal bodie, then shall bee prepared an out set habitation, which shall be a Chaos full of confusion, deuoid of the first most excellent thing that God made, light: and in stead thereof replenished with darknes, a thousand times worse then the palpable darknes of Egypts plague, wherin the burning and intolerable tormenting fire giueth no light, & where the freezing cold which causeth gnashing of teeth mitigateth nothing at all the burning heat.

Exod. 10.



10 The holy Scripture, to inable the weake capacity of man, to comprehend and vnderstand the excæding horror, and most fearefull toyment of this place, calis it a Bottomlesse pit, *Tophet*, a dungeon, deepe and large, the burning whereof is fire and brimstone. The Lake of the second death, which burneth with fire and brimstone. And in regard of the howling, roaring, and scréeching in that place, it is compared to the valley of Hynnon, néere Hierusalem, where the idolatrous people, at the sacrificing of their children to the Idol Moloch, made a confused noyse of crying and howling, together with singing and sounding of Instruments, that the pittifull scréeching of the childzen, tormented in that diuelish sacrifice, might not bee heard. And for this cause Christ calleth Hell, Gehennon; which the Prophet Dauid calleth the nethermost Hell.

Reu. 20.

11 And albeit to men that measure all things by Philosophy, and humane reason, it may seeme absurd that Fire should afflict the soules of the reprobate departed, and the damned Spirits in Hell, for so much as the Agent is euer reputed more noble then the Patient: but no corporall body is more noble then the Spirit: and according to the minde of the Philosopher, in his Booke of  
Gene

Luk. 16.

**G**eneration: Those things onely are agent and patient in themselves, which communicate in the same manner: Yet in this point as also in many other things which leane onely on Faith, and not on humane reason, we must beleue it, because the word of God so deliuereth it. For the soule of Diues in Hell, cryeth, & shall cry for ever: I am tormented in this flame. Which is no Parable, but really acted.

This then is no imaginary fire, but a true corporal fire, working really vpon body and soule: on the soule, before the day of iudgement, and on both together in higher degree of torment after the day of Doome: not by a proper vertue and natural action which the fire hath, but as the instrument of Gods iustice, not consuming, but afflicting, after a certaine manner of perpetuall detayning in the torment of reall punishment.

But is this place of Hell, so to bee beholden onely by Faith, that humane reason cannot conceiue it to bee such, as it is deliuered to bee in the word of God? Yes, verily: and for this cause the conceit of Poets was not altogether idle, and deuoid of reason, in saying, that Saturnus diuiding his kingdom among his sons, gaue the west part toward the lower Sea, to Pluto his yongest sonne:  
the

the East part to Iupiter: and the Islands to Neptune of the Sea. And hereupon they sayned, that Iupiter was King and God of Heauen: Pluto, of Hel: and Neptune, of the Sea.

And to describe Hell, they could not be thinke them of a moze fit place in the earth; to make a resemblance thereof, then a certaine territory in Italy, betwene Baia, and Cumæ, where the Cimmerii inhabit: a place in very deed so inuironed with high Hilles, that the Sunne from the first rising to the setting thereof, neuer shineth there: by reason of which continuall darknes, this Prouerbe is vsed;

Cimmerijs tenebris atrior.

Moze blacke then the darkenes of Cimmeria. And here they place Acherusia, a dark Dungeon, or way to Hell. Out of which Hercules drew Cerberus the dogge of Hell. Thus these Poeticall Fictions (grounded vpon earthly darknes) represent and set before vs, that inuisible darkenes, which no man euer liuing on earth hath seene, nor tongue is able sufficiently to expresse.

13 Geographers tell vs of the mountain Aetna in Cicilie, at this day called Gibello Monte, on the top whereof is a barren ground mixt with Ashes, in the winter time

Plinie.

cone



couered with Snow: the circuit of which Mountaine is twenty furlongs, and is entironed with a banke of ashes, of the height of a wall. In the middle of this mount is also a round hill of the same colour and matter: wherein be two great holes called Crateres, out of which do rise sometimes sundry great flames of fire, sometimes horrible smoake, sometime are blown out burning stones in infinite numbers. Beside the visible sight of which fire, there is also heard within the ground, terrible noyse and roaring.

14 What else can these fearefull fierie flames, horrible smoake, burning stones, in such hideous manner blowne vp, and the terrible roaring within that Mountaine Aetna import, but a certaine subterraneall part of Hell: As also it may be in like manner thought of the Marine Rocke of Barry in Glamorgan-shire in Wales: by a certaine cleft or rift whereof (if a man lay his eare thereon) is heard the worke, as it were of a Smiths Forge: one while the blowing of Bellowes: another while the sound of Hammers, beating on a Stethy or Anuile: the noyse of knives made sharpe on a whetstone: and the crackling of fire in a furnace: and such like, very strange and admirable to heare.

15. Nauigatoꝝ report, that there is a sea in the voyages to the West Indies (called the Bermudas) which is a most hellish Sea, for thunder, lightning and stormes. Also they assure vs of an Island, which they call the Island of Diuels: for that to such as approach neere the same, there doe not onely appeare fearefull sights of Diuels, and euill spirits, but also mighty Tempests, with most terrible and continuall Thunder, and lightning: and the noyse of horrible cries, with scréeching, doth so affright and amaze those that come neer that place, that they are glad with al might & maine to flie and speede them thence with all possible hast they can.

16. Cosmographers also informe vs of a certaine wonderful whirle-poole in the frozen sea, not far from the Land, towards the Islands of the Hibrides: whereunto all the waues of the Sea, haue their course from far, which there conueying themselves into the secret receptacles of nature, are swallowed vp, as it were into a bottomlesse pit: and if any ship chance to passe this way, it is puld and drawne with such violence of the waues, that est sones without remedy, the force of the whirlepoole deuoureth the same.

17 I doubt not, but there are some which ascribe al these things to natural causes and

workings, or else will account them no better then Fables, as they doe all things else which concerne Religion. But yet let such men now know (as one day with woful experience they shal fee) that these and many moe wonderful works of God in earth, and his wonders in the deep (beside his counsels & iudgemēts reuealed in his word) do assure those which feare God, that there is a hell.

18 Who is so ignorant that hee doth not see and know, how in all things both naturall and supernatural, there is an opposition and a contrariety: And therefore also a God and a Diuell, a Heauen & a Hell. This Hell, in the day of doome (as touching the paines and torments to be layd on the Diuell and his adherents) shal bee therein so enlarged & redoubled, that the darkenesse of *Cimmeria*, and all the darkenes of the earth, beside the fire in the region that compasseth the earth, the fiery flames, lightnings, thunder, and tempests, the sinoak, terrible noise & roaring in the Mountaine *Etna*, the fearefull visions nere the Island of Diuels, the chilling cold, and frozen Ice in *Frigida Zona*, the indraughts and swallowing Gulfs of waters, the whole barrennesse of the Earth, with all bitternesse, stinch, and whatsoeuer else may offend the senses of damned men,  
(the



(the punishments of sinne) shall bee gathered together into one Chaos of confusion: whereinto Sathan with his Legions of damned spirits, (which are now for a time let loose to remaine and conuerse in the fiery Region of the Ayre, in the hollow Caves and dungeons of the earth, & in the waters, and where it hath pleased God to appoint them) shall bee plunged for euer and euer.

19 Therefore let Hell bee where it hath pleased God in his secret counsell to place it, to men vnknown: whether in the North, or in the South, vnder the frozen Zone, or vnder the burning Zone, or in a pit or gulfe that shall exceedingly participate of both, it maketh to vs no matter of exception. For, most true it is, that Saint Gregory sayth, *The wicked shall be cast into utter darknesse, that they may there gnash their teeth, which delighted here in nothing but gluttonie.* For heat and burning, commonly make men to weepe: and cold causeth men to beate and gnash their teeth, *In hell (sayth he) there shalbe cold intollerable, fire vnquenchable, the Worme immortall, stinke that cannot bee endured, darknes palpable, the horrible scourges of Diuels, and the fearefull sight of Diuels.*

20 Thus much then wee learne hereby concerning hel, that it is a most feareful and

Greg. super illud  
Mat.  
Eijcientur  
in tenebras.

horrible place, into which the soules of all that liue vngodly in this present world, and in vnbeliefe, are carried after death, by the diuell and his Angels: euen as contrariwise, the soules of Gods childzen which liue in his fear, & in Christian obedience in this world, are carryed vp into Abrahams bosome, as was Lazarus; and are in the hands of God, where no tozment can come neere them. For, as S. Gregory sayth, *Inasmuch as the wicked haue in this life, forsaken their Creator both in body and in mind, they shall in Hell fire bee tormented both in body and in minde togeth.r.* And now that we haue hitherto spoken at large concerning hell, it resteth that somewhat bee declared as touching the pains and tozments that are now, and shall bee for euer in the same: In the which albeit there is but one fire, yet (S. Gregory sayth) *It doth not torment sinners after one manner. For euery one shall bee punished according to the quality and quantity of his sinnes.*

21 As in sin there are to bee seene two turnings, namely, a turning away from the chiefe, & increat good or felicity, called *Summum bonum*, and a conuersion or turning to the lesser & created good, which be the things of this world: Euen so in the punishment, which is answerable to that sin, there shall bee

be found two sorowes: The one, which shall arise of the losse of everlasting blessednes, and the other which shall arise of the paine and torments which shall bee brought vpon the body and soule. Both which sorowes & torments, the Schoole-men call the pain of losse, and the paine of sense.

22 But first of all wee will speake of the losse of felicity, which is the greater punishment. There cannot bee imagined or diuised any paine or punishment so grienous, which is comparable to the losse of felicity: for if to liue in exile & banishment in a close prison, from our deer friends in this world, it may seeme a punishment; how greatly will that separation from God torment vs! whose onely sight is so great happines, that suddenly it maketh a man blessed & happy.

23 It was to the Citizens of Rome, a great punishment, & almost the greatest of all other, when for some great offences they were compelled to forsake the City & company of Citizens, and to dwell in certaine desert Islands, among the Barbarians. Wherefore Marcus Tullius, when he was brought again from banishment (as if hee had entred into a new world, & had gotten heauen for earth) said, as a man amazed, how beautiful is Italy! how faire are the regions therof



thereof ! What goodly fields ! What pleasant fruits ! What famous Cities ! How great humanity of Citizens ! What an excellent Common-wealth ! And so forth. How great grieve and sorrow then shall they feele which are absent from the Palace of Heauen : From the common-weale of Saints : From those most happy Regions, where Peace, charity, tranquility, and ioy raig-  
neth ; where the voyce of prayse and reioy-  
cing, and continual Alleluiah is sung : And finally, to bee absent from that most pure light, which maketh the beholders ioyfull and happy : and when they shall bee compelled to dwel for euer in most filthy prisons, & as it were, in a sinke of all filthines, where there shall hee no order, but continuall horror : where there shall bee no voyce, but of such as mourn, and blaspheme : where there shall be heard no sound, but of beating rods and of whips : and with a rabble of all sorts of Diuels, both barbarous and cruell, and also in the company and fellowship of most wicked men.

24 Then shall their eyes bee opened, then shall the baile bee taken away from before their face, then shall they see with exceeding sorrow, that betwene the euellasting Felicity & these fraile & transitory things there  
is

is incomparable difference, when they shall behold most evidently, that they haue lost the ioyes not to bee told and permanent for euer, for shadowes and dreames.

25 There shall bee so great sorrow, that although the damned doe know, that all access vnto euermlasting blessednesse is shut vp from them, and that there is a most great Chaos, and vniuersal confusion set betwixt them and the place of the elect and blessed, yet being compelled with a certain natural desire, they shall not refraine themselves from these cryes: Lord, Lord, open to vs: Lord, Lord, open to vs.

26 Hel therfore is an intollerable thing: and the paine thereof most horrible: and yet if it were a thousand times bigger, it is not comparable to the separation from the honour of that blessed glory in the Kingdome of heauen, and to the hatred of Christ, when hee shall say, I know you not: and to this reproach and checke; When I was hungry & thirsty, yee gaue me no meat nor drinke, &c. For we shall more easily endure a thousand thunder-claps, then to haue his most meeke and louing countenance turned away from vs.

27 Moreover, the losse of this felicitie bringeth with it selfe the losse of all good things

O Lord  
open our  
hearts, &  
giue vs  
grace to  
seeke thee  
while  
thou art  
to bee  
found.

Mat. 25.

things. For, the eyes of the damned shall see no comely shape or forme: their eares shall heare no manner of Harmony: their taste shall haue no sweet or sauory thing to delight it: their feeling shall haue no soft thing to serue it: & their smelling shall haue no fragrant saours to refresh & comfort it. For they which shall bee once shut out from the company of God, are at one instant drowned in the Ocean of all calamities & miseries, without hope of deliuerance. Let vs then deeply weigh and consider, how great a matter it is to lose Felicity.

28 Now let vs come to intreat of that torment, which is therefore called the pain of sense by the scholmē, because it is aswell layd vpon the outward senses of the body, as vpon the inward faculties of the mind. And that we may first deale with the torment of the inward sense, yee shall obserue, that there are foure faculties of the soule, which shall be veyed in hel with wonderful torments. The first, is that which the Gracians call Phantasia, and wee Cogitation. The second, is Memorie. The third, is Understanding. And the last, Will.

29 Cogitation therefore shall be most vehemently veyed with the feeling of those torments into the which both the body and the

Cogita-  
tion.



the mind shall be cast. For, if now some great grieve doth so possesse our cogitation that a man cannot, would he neuer so faine, but thinke of that grieve; what will the torments of hell do in the minds of the damned: which shall be greater, without al comparison. Therfore cogitation shall increase their grieve and sorowes, & those sorowes shall whet and stir vp cogitation, and they both shall so feed one another, that they shall leaue no place of rest, neyther in the mind, nor in the body of the damned. These therefore shall be the contemplations of those men, who when they might in this life fruitfully haue thought vpon these things, would not: and they which disdayned here to vse these most profitable meditations, as a bridle of their lusts, shall in that time suffer them, as most cruell torments.

30 Furthermore, the memory shall bee no small crosse to the minds of the damned, when they shall begin to call to minde their former delights, and the pleasures past, for the which they are now come vnto those torments. For then too late shall they perceue, with what bitter sauce they were seasoned, which in time past seemed so sweet vnto them. But they shall much more vehemently be tormented, when they shall compare the

Holy meditations  
are as a  
bridle to  
lust.

Memory.

The breuity of the pleasures past, with the eternitie of the present sorowes. For, what Mathematician so skilful can be found out, which can declare to vs how much greater that euerlasting time shall be, then the time of these transitory pleasures: How shall they then groane and mourne, and what great deepe sighes shall they fetch, when they shall find by experience that their pleasures were most momentanie, and that they are gone as a dreame and shadow, and that their sorowes shall haue no end:

Vnder-  
standing.

31 But the vnderstanding, as it is a faculty more excellent and perspicuous, so shall it be tormented with a more intollerable crosse. In this faculty shall the worme bee, which the Scriptures so oftentimes threaten to sinners, where it is sayd, that their worme dyeth not, and the fire shal not be quenched. For as the worme hath his originall from the wood: & yet doth it continually eat and consume the wood wherof it cometh: euen so this worme springeth from sin, and holdeth a perpetuall war with sinne, and is nothing else but a continuall repentance & sorrow, full of rage and desperation, which they haue by reason of their sinnes, when they see & feele that for them they haue lost the kingdome of heauen, and haue incur-

curred those vnſpeakable torments. This  
wozme of the damned, reſteth neyther day  
nor night: but biteth and gnaſweth continu-  
ally, and feedeth vpon the bowels of thoſe  
miſerable men, alwayes bzinging to their  
remembzance, the notable oportunitie which  
they had here in earth, not onely with very  
ſmall labour to haue eſcaped thoſe puniſh-  
ments, but alſo without money, or money-  
worth, to haue gotten the kingdome of hea-  
uen. Therefoze they ſhall euermoze contend  
with themſelues, and ſay: O miſerable men  
that wee bee, to whom the kingdome of hea-  
uen was ſometimes offered freely to receiue  
& poſſeſſe, the which the Preaches of Gods  
wozd, did humbly and louingly beſeech vs to  
imbrace, and wee refuſed. If wee had trulie  
repented vs of our ſins, all had bene for-  
gotten. How ſmall a thing had it bene to  
haue repented: If we had craued mercy, wee  
had eaſily obtayned it: if wee had called for  
helpe & grace faithfully, it had been at hand:  
if wee had giuen but a cup of cold water for  
the Lords ſake, we had not bene vnrewar-  
ded. But now we faſt continually, & ſhal bee  
tormented, wee ſhal be afflicted, & ſhal reape  
no fruit thereof. O that golden time miſ-  
ſpent! How is it now gone, and neuer ſhall  
returne againe! Who bereaued vs of our  
eares?



cares; **W**ho shut our eyes; **W**ho stopt our eares; **W**ho so bewitched vs, that we neuer thought vpon these punishments, that wee neuer had regard to these times, that wee neuer foresaw this misery, & that we hearkened vnto them which forewarned vs.

Will.

22 And if the vnderstanding shall feelee these things, what shall wee then saw of the will, which is the chiefe and principall cause of sinnes? The will therefore shalbee euer more tormented with a certain outrageous enuy, which it shall conceiue of the honour and glory of Almighty God, and of all the Saints in heauen; according as it is set downe in the Psalms, The vngodly shal see it, and it shal grieue him; hee shal gnash with his teeth, and consume away: the desire of the vngodly shal perish. Also in the Wills of these sinners, there shall bee ioyned with enuy an extreame hatred against God: from whence shall arise horrible curses, & blasphemies, which shal neuer cease in their mouths. For when they shal perceiue, that there is no hope any more to recouer their saluation, & shal also be assured that they shall at no time come into the fauour of God, and that their torments shall neuer haue end: And further, when they shall see, that it is God himselfe which keepeeth them, as it were fast bound

Psal. 112.

Heare: &  
tremble,  
O ye wicked and  
profane.

bound with chaines in these perpetual torments: and that it is he which doth from on high cast, down vpon them thundering tempests, and with his omnipotent breath doth kindle those Furnaces of hell fire: then they wil rage, & soame like mad dogs, and will neuer cease from barking, from blasphemies, and cursed speaking. They will curse him because hee created them, and ad- iudged them to death, and yet dying, are ne- uer dead. They will curse his punishments, because he tormenteth them so vehemently. They wil curse his benignity, because it is now turned into seuerity. They will curse his crosse, and his bloud shed vpon the same, because it hath been profitable to so many, and nothing auailable vnto them.

33 To conclude, they will curse all the Saints and Angels of heauen, because they shall see them in ioy and felicity, & theselues in euerlasting misery. This shall bee their perpetuall symphony & melody: these their euening and morning songs: these their Psalmes and Hymnes which they shall sing in these dolefull Temples of diuels, where they shal haue fire and brimstone, in stead of frankincense, and the noyse of stripes with whips & manles; which shall enforce wee- ping, howling, & gnashing of teeth, in stead  
of

Frō wic-  
ked blas-  
phemies,  
good.  
Lord de-  
liuer vs.

of Organs, Trumpets, Cornets & Harpes.

34 Thus farre concerning the sorrow which ariseth of the losse of the chiefe felicity, and which the inward faculties of the mind doe suffer, which haue bene shewed to be the greatest, and unspeakeable. Now also we will shew, that to bee an exceeding sorrow, which the very torments shal work in the externall senses of men.

35 Therefore as the reward of the blessed is not some certaine periculer goodnesse, severed and diuided from other good things, but a certaine common and generall good or felicity, wherein all good things, all delights and pleasures are containd: So the paine and torment of the damned, is not one kind of sorrow (as of the head, of the eyes, of the teeth, of the reines, & so forth) but it is a certaine generall punishment, which comprehendeth all the sorrowes of all the members and senses together.

36 If the sorrow and paine of a Woman trauelling in child-birth be so great, & so generall, that it inuadeth euery part; what shal become of them, vpon whom all manner of sorrowes shal come: If a man cannot indure a little fire in one part of his body (as on his little finger) but one houre, how intollerable shal the paine of the damned bee when



when they shall wholly burne within and without. Which of you (sayth the Prophet Isaias) can dwel with burning fire? And yet our fire here is but a picture and shadow of that vnquenchable fire there in hell, where one drop of cold water wil bee more worth, then all the Jewels of the world, though onely to coole the tongue.

37 All the senses of the body shal be here tormented: and that not with heate onely, but also with extreame and most freezing cold: as Gregory affirmeth in these words: *In hell is intollerable cold, vnquenchable heat, an immortall Worme, a stinke not to bee indured; a scourge euer striking, darknesse palpable, a fearefull vision of Diuels, confusion of sins, and a desperation of all good things.*

38 This endlesse miserie shall inforce thee to howle and cry, Cursed bee the day wherein I was borne: and let not the day wherein my mother bare me, bee blessed. Cursed bee the man that shewed my Father saying: A man-child is borne vnto thee, and comforted him. Cursed bee hee, that hee slew mee not, euen from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall conception. Now is it that I came forth of the Wombe to see labour, paine, and sorrow, that my dayes should

Should bee consumed with shame?

39 Thre things among many other torments,shal inforce the wicked to blaspheme and curse : first,that befoze the day of doom, they dayly see the downfall of those into hel, of whose damnation they themselves haue been the authoꝛs. And foꝛ this cause Diues in hell prayed Abraham to send Lazarus to his fathers house, to foꝛwarne his bꝛethꝛen, that they might not come into that place of torment.

40 Secondly, because in hell the waters which they could with might serue foꝛ their refreshing, shall bee like the burning pitch, which shall neuer be quenched; the smoake whereof shall ascend foꝛ euer.

41 Thirdly, because they shall be gathered together as the Prisoners in the pit, & faggotted vp in a band,like a bundle of stickees foꝛ the fire. Foꝛ,as heauen is (as touching the many mansions wherof Christ speaketh)in it selfe infinit,answering the essence, maiesty and power of God, being placed aboue all Orbes & Spheres, and far beyond all circle & compasse of mans capacity : euē so,Hel is limitted in a smal orbe, capable of no moze then the damned, and the Instruments of their torments, which cannot bee very spacious, in regard the whole earth is much

much lesse than the circumference of the sun. The straitnes of which place shal bring to y huge heaps of the damned, packt vp therein, increase of tozment, with palpable darknes.

42 Now, if this hell were but a tempozal paine (as Origen thought) then hope would cheare the tozmented sinner: but the tozments are eternall, & the tozmented quite destitute of hope. The worme of conscience is there foreuer without solace, & gnashing of teeth shalbe continually without gladnes. Thus the tozments of the damned, shal continue so many Worlds, as there bee stars in the firmament, as there bee graines of sand by the Sea-shore, and as there bee drops of water found in the Sea. And when these Worlds are ended, the pains and tozments shal not cease, but begin afresh: & thus this wheele shal turne round without end.

43 For, when the motion of the *Primum Mobile*, and of the heauens shall cease, then shal time also cease. Now in this world, there is a time past, now there is a time present, and a time to come: but then there shalbe no time past, nor any time to come: no weeke, no month, no yere, nor any variation of time. It shal bee as the day wherof the Prophet speaketh, which shalbee neyther day nor night. This shal bee a very long day: for  
it



it shall bee for ever and ever. For one day is with the Lord as a thousand yeares, and a thousand yeares, but as one day of darknes and of blacknes.

44 What man considering these things, will endure these hellish torments, everlastingly to enjoy for a little while the vain pleasures of the flesh? Although a man by living in sinne, might procure unto himselfe the wisdom of Salomon, the strength of Sampson, the beauty of Absolon & Susanna, the riches of Croesus, the power of Augustus, and the yeares of Methusalah: what would all this profit at last, if after a while, being in death, thou canst neyther deliuer thy Body from the wormes, nor thy Soule from hell fire? And as our Saviour Christ saith, What doth it profite a man to winne all the world, and to lose his owne soule? If thou often meditate these things, thou shalt both lead a good and holy life, and after a while, make a blessed and happy end of thy Pilgrimage.

CHAP.

## CHAP. V.

Concerning the small number  
of them that shall bee  
saued.



True to enter in at the narrow gate: for many, I say vnto you, will seeke to enter in, & shal not be able, *Luk. 13.* With what purpose and meaning hath the Lord vttered this sentence? Verily, to no other end (as may bee gathered by the words going before) the to shew, that there are few in number which are saued, & many which perish.

2 For there are some which had propounded this question to the Lord, saying, Lord, are there few that be saued? To the which question the Lord answered so wisely, that by his answer he taught that they were but few which should bee saued, and also

also rendzeth a reason why they were but few: Striue (sayth he) to enter in at the strait gate; for many, I say vnto you, will striue to enter, and shall not be able: the which is all one, as if he had moze plainly sayd, they are but few which shall bee saued: and that for no other cause, but for that the gate of life and saluation, is strait and narrow.

3 This thing the Lord goeth about to print in our minds, when as hee so oftentimes repeateth, Many are called, but few are chosen: And when hee cryed again, Wide and broad is the way which leadeth to perdition, and many there be which enter thereat: but narrow and strait is the way which leadeth vnto life, and few there bee which finde it.

4 This thing Isaias setteth before our eyes by a very plaine, and yet feareful similitude: for thus he speaketh, Surely, thus shall it be in the midst of the earth, among the people, as the shaking of an Oliue tree, and as the Grapes when the vintage is ended. *Isaias, Chap. 24. 13.* These shall lift vp their voice, and shall sing praises, when the Lord is glorious & magnificēt: that is to say, how seldome do Oliues hang vpon the tree after they were shaken: & how seldom are grapes found vpon the Vines after the vintage:   
euen



euē so few shall bee saued out of the number of men. Who will not tremble? who will not forget his sport and mirth, and delights, if he begin to thinke vpon this thing?

5 Againe, in Esdras it is sayd, The most high made the World for many, but the world to come for few: The earth yeeldeth great store of clay to make Pots, but little gold: So it is with the worke of this world, there be many created, but few shal be saued.

2. Esd. 8. 2

W<sup>e</sup> see hereby, that euē in natural things, those that bee most excellent, are most rare; much clay, but little gold: great plentie of common stones, but of precious stones very few: vnprofitable hearbes spring euery where, but wholesome and medicinable Hearbs are more geason.

6 How many millions of Infidels, Barbarians, Turks and Iewes, which remaine in the darknes of their owne ignorance, are damned? And among Christians, so many as hold not their profession truly, or otherwise, are euill liuers therein. And before the conning of Christ, all the world went the broad way to damnation, for many thousand yeres together, excepting a few Iewes which were a peculiar people vnto God: and yet amongst them also, it seemeth the greater part were not saued.

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7 If this be so, that God danmeth so many thousands for one that he saueth; how is it true that his mercy is, aboue all his works, & doth surmount his iudgements? For if the number of the damned, doe so much exceed the number that are saued, it may seeme that the worke of iustice doth exceed the worke of mercy.

8 To this obiection it may thus bee answered: First, that Mercy may bee sayd to exceed his iustice, for that our whole saluation is of his mercy, and our damnation of our selues, as from the first and principall cause thereof. Thy perdition is onely from thy selfe (O Israel) and thine assistance to do good, is onely from me.

9 Secondly, in that he desireth that all men might be saued. Whereby it appeareth, that he offereth his mercy to all willingly and freely: and is constrained to execute his iustice by our obstinate behaviour onely, Mat. 23. 37.

10 Thirdly, in that hee vseth many means to saue the damned in this life. First, by calling them, & assisting them sometimes with his grace to do good, by mouing them inwardly with infinite good inspirations: secondly, by alluring them outwardly with exhortations, promises, and examples of others

others : thirdly, by aduersities: fourthly, by prosperities : fifthly, by giuing space to repent : lastly, by thzeatnings. This must needs make the very damned confesse in hel, that his Iudgements are nothing comparable with the greatnesse of his mercies.

11 But to returne to our purpose : seeing they are so few that shall be saued ; if they be compared with those which shal perish, Ilaia's saith ful truly, these shal lift vp their voyce, they shall shoot for the magnificence of the Lord: that is to say, when (the kingdome of Antichrist being finished) Christ shall come in the clouds of heauen with power & maiesty; when he hath cast innumerable multitudes of the wicked into hell fire; when he hath iudged all blasphemers, al fornicatozs, all drunkards, & vncleane persons to eternal tozments, & when he hath tumbled downe headlong all pzoud persons; then those fewe which are left, shal lift vp their boyces, and shal break forth into the praises of the Lord.

12 Now, let all men which are louers of themselves, eate, & drinke, play, laugh, liue in security, and giue themselves to delights, and they shall see what will come vpon them soon after. Verily, if they bee but a few that be saued, these are not like to be of the number : but are rather to bee reckoned among

those which play vpon the Cymbal & Harp; liuing in prosperity and pleasure all their dayes, at last descend into their graues.

13 Thus haue we the meaning and purpose of our Saviour Christ in the former sentence: now we will begin briefly to expound the same.

14 Striue (saith he) to enter by the strait gate. One moued the question, but the Lord maketh answere not to one onely, but to many: Striue ye to enter in at the strait gate. For although one had propounded the question, yet there were many which desired to heare the solution of the question.

Ioh. 10. 9.

Ioh. 10. 6

15 But what is that strait gate by which we are commanded to enter? Surely, no other thing, then Christ himselfe. For, in another place he sayth plainly, I am the dore; by me if any man enter, he shall be safe. And again, I am the Way, the Truth, and the Life,

Apoc. 3. 7

16 After what manner then doe men enter by Christ? Two things are required for this entrance by Christ into heauen: the one is, on the behalfe of Christ: the other is, on our behalfe. That which is required on Christs part, is, that he open the gate: for he hath the key of Dauid, and openeth, and no man can shut, & hee shutteth, and no man openeth: and this is done long since. For Christ

then



then opened to vs the gate of euerlasting life, when living here vpon earth, hee was obedient to his father, humbling himselfe to the death, the most shamesfull death of the Crosse. For, as the disobedience and pride of the first Adam, did shut vp the gate of the Kingdome of Heauen: so the obedience of the second Adam, and his humility, opened the same againe. Therefore that which is required on the part of Christ, is already done: for the gate standeth wide open, and shall so stand vnto the end of the world.

17 But on our part this is required, that wee strue and labour by Gods assistance to enter in at this gate, which (as is sayd) standeth open. And we enter when we vse and receiue those meanes to obtaine saluatiō, which Christ appointed: namely, faith and repentance. For this was the first sermon hee preached: Repent, and beleue the Gospell. Those two do worke hope, charity, humility, chastity, patience, &c. But because these things are hard to the carnal man, and vnregenerate, therefore the gate of saluation is called the strait gate.

18 But some man peraduenture wil say, if the law of the Lord be a strait way or gate why doth the same Lord in another place affirme, that his yoke is sweet, & his burden light?

Mar. 1. 15  
Faith cometh by  
hearing  
the word  
preached.

Mat. 11.  
30.

Rom. 8.  
18.

light: How do these things agree? Strive you to enter by the strait gate; and My yoke is sweet, and my burthen light. The knot may be undone many wayes. S. Chrysostome, expounding the seauenth Chapter of S. Mathewes Gospell, affirmeth, that the Law of the Lord in it selfe is grieuous hard, but yet also, that it is light and swete, if the rewards to come, and the torments to come, be considered. For the sufferings of this life, are nothing in comparison of the glory that shall be shewed vpon vs.

19 If the sicke man for the loue of his health, is very willing to drinke most bitter potions: If the husbandman in hope of the haruest to come, setteth light by the scorching heat of Summer, and the pinching colde of Winter: If the Marchant feareth not the danger of ship-wracke, nor the lying in wait of Pirats, when he aduentureth for gold: If the souldier for vaine glory, and a shadow of honour, thinketh the burthen of his armour light, and is contented to vndergoe hunger, thirst, watchings, labours, wounds, perils, & death it selfe: how can it be, but that those things which God commandeth, must be easie and light to a Christian man: especially if he consider that great & sempiternall glory which God promisseth to his Souldiers.

20 The

20 The holy Apostle writing to the Ephesians, doth not without cause say, that hee prayeth with so great carefulnes, that the God of glory would vouchsafe to giue them the spirit of wisdom, and illumined eyes of the heart, that they may know what is the hope of his calling, and what is the riches of his glory, & of his inheritance in the Saints. For he knew that the greatnesse of the heavenly reward was such, that the only consideration thereof was able to make all grievous and bitter things swæte and light. These cogitations (saith S. Cyprian) what persecution, what torment, can overcome: The mind which is settled vpon religious meditations, standeth firme and stable: and the same mind standeth immouea- ble against all the terrors of the diuell, and threathnings of the world, being confirmed by a stedfast faith of the things to come.

Eph. i. 18

Cyprian .  
de exhort.  
Martyrij .

21 The punishments also and torments which are to come, are so continuall and grievous, that to escape them, all the labors that wee suffer here in earth, are not to bee accounted labours.

22 But yet let vs see another answer to the former question. The way of the Lord in the beginning is very strait, but by little and little it is enlarged. In the beginning  
it



it seemeth hard and bitter: but by vse it groweth easie, by little and little: by the custom, it is made light and sweet.

23 Hereupon Saint Bernard sayth, *The Commandements of God, at the first seeme importable; afterward, not so heavy; then, not heavy at all; and in the end they delight.* To this agreeth the saying of S. Hierome, *Vertues are hard to him that first takes them in hand, easie to him that profiteth in them, and sweete to him that exerciseth them.* And S. Augustine saith, *The pathes of Equitie, when a man first entereth into them, are strait and narrow: but when hee hath gone forward in them a time, they seeme spacious and broad.* Also Salomon in his *Proverbs* sayth, *I haue taught thee in the way of wisdom, and led thee in the pathes of righteousness: wherein when thou goest, thy gate shall not be strait, and when thou runnest, thou shalt not fall. That is to say, before thou entrest, thou shalt be discouraged: but when thou art entred, thou shalt feele little difficulty, or none at all.*

Pro. 4. 18

24 Homer, the Prince of Greeke Poets, a Heathen man (but yet wise) writeth, that when Ulysses should passe by those places where Cerce a famous woman in inchantments (wherby shee turned men into beasts) dwelt

dwelt, carryed with him a certaine hearbe, by the force whereof, he fortified himselfe against her power: the roots of the which are most foule and stinking, but the flowers most fayre, & white as milke. The purpose of Homer is hereby to shew, that wise men (whom hee describeth in the person of Vlysses) are wont to guard & fortifie themselves with vertue, which is stronger then any armour of pzoofe: lest being vanquished with diuers desires and lusts, they be transformed and made like vnto brute beasts: & that vertue is like to the said hearb, which hath black roots, & white flowers; for that the beginnings of vertue are hard & vnpleasant, but the fruit thereof most sweet and good.

25 Moreover, experience, and dayly vse proueth this. For there are many to whome if wee should say thus, This must bee your life hereafter: Ye shall abstaine from pastimes and pleasures: yee shall seldom walk abroad out of your houses: yee shall not hunt after feasts and banquets: yee shall not vse wanton daliance with women: but yee shall follow your vocation at home, wherein yee shall bee conuersant: and hereunto yee shall ioyn prayer, reading, and godly meditation: To this they would answer, wee can in no wise perfoyme this, without God should worke

worke a great miracle in vs, this is no humane life, but a life for Angels.

26 But if these men would begin to enter the kingdome of heauen, and as it were with a strong hand, to resist their euill customs, to exercise themselves in good works, and willingly to vse those remedies, which helpe to root out sin and wickednesse (as, often praier & fasting, the receiuing of the blessed Sacraments of the body and bloud of Christ, the diligent reading of the scriptures and other good bookes, the company and fellowship of good men) who doubteth, but that vpon these religious exercises, there wil follow such good successe, that the way of the Lord shall bee opened vnto them more and more: and that in a short time they shall see themselves in the place with exceeding ioy of mind, whereinto afore, they thought they should neuer come: and thus they shall not onely with labour and paine, but also with delight and pleasure, abstaine from sin and wickednes, and liue a holy and blessed life.

27 For the Philosopher (though an Ethnicke) saw this plainely, and so taught, that it is a pleasure to a vertuous man to liue vertuously. And Salomon expresseth the same thing in other words, The righteous man reioyceth to deale righteouslye.

28 More



28 Moreover, this question may be answered another way, if we say with Theophilact, that Christ is a strait gate, and narrow way, so called, not so much because he so is, but because he seemeth so to the louers of the world, to wealthy and rich men. For in very deed, if men were humble, if they would lay aside many vnprofitable burthens, and put off the garment of the flesh, they would (peraduenture) finde no straitnes in the way and gate of the Lord: whereas now they thinke vpon nothing, but how they may rise contiually, how they may waxe fat in body, swell in mind, how they may extend & enlarge their possessions, how they may abound and flow in wealth: neither doe they cease at any time to lade themselves with the heauy burthens of the cares of this life. And what maruell then, if to such men the gate of the heavenly Kingdom, seeme to be strait and narrow?

29 It seemed not a hard and strait way to the Apostles of our Lord: it seemed not so to them which succeeded them in profession, who forsooke all that they possessed, & would needs follow poore Christ in pouertie. For, it cannot be expessed in words, how ample and large the way of the Lord shall bee made vnto all them which can set their heart

heart vpon heauen, contemne earthly vanities, with great feruency of mind to cleaue wholly vnto God, and which can cut off the desires of vnprofitable things.

30 Last of all, this may be added also for the explication of our question; that the law and Commandements of God are a strait way and gate, if they bee considered by themselves, and alone. But if the grace and help of God be ioyned vnto them, they ought not to bee called a strait gate, but a sweet yoke and a light burden.

31 For this is the difference betwene the Law and the Gospell. The Law commanded that wee should bee holy, but it gaue no grace by which men are sanctified: It commanded vs to fight against the Diuell, but it gaue not vnto vs necessary armour and weapons to fight: It commanded vs of carnall to become spirituall, but it gaue not the holy Ghost, by which we might bee spirituall: It commanded vs to goe forward towards heauen, but giueth not vnto vs Ladders and steps by which we may ascend into heauen.

32 Therefore the Law was a yoke, but not a sweet yoke: It was a burthen, but not a light one. But the Gospell commanding the selfe same things, giueth helpe & strength,  
that

that they may not onely bee done, but also that they may be easily done.

33 Wherefore the Gospell is a yoke, but sweet: it is a burthen, but light. It is also a strait and broad way: it is a sharpe and pleasant way. Let vs heare the words of the Prophet, saying: Because of the words of thy mouth, I haue kept hard wayes. Behold a yoke and a burthen, a strait and a narrow way. Let vs heare the same Prophet again: In the way of thy commandements I haue had a great delight, as in all manner of riches. Againe, I haue runne the way of thy commandement whē thou hast set my heart at libertie. Behold, a helpe of grace.

Psal. 119.

34 For then the way is enlarged, and the course easily finished, when the heart is made spacious and wide with the fire of loue. What is the cause that all the Saints did so great and wonderfull works, and we so small, and the same not without the compulsion of the Law, many times? surely, there is no other cause but this: they were seruēt, but we are cold. Finally, they which complaine of the straitnes of the Lawes wayes, seeme to me not to haue knowne as yet what the Gospell signifieth. For, what doth the Gospell signifie? what grace, what the law of loue? what, the Holy Ghost? What



What, Christ: What, Iesus: And what, a deliuerer: But a deliuerance, but libertie, and charity, but swætnes and facility.

35 What this gate is, whereof the Word speaketh, why it is called strait: wee haue hitherto shewed: these words are to be considered, Because many I say vnto you, shall seeke to enter in, and cannot.

36 There are three sorts of men, which shall seeke to enter in, and yet notwithstanding cannot: & there is also a fourth kind which do not so much as seeke to enter in.

37 There are some therefore, which seeke to enter into the kingdome of heauen, but they doe not therefore enter, because they do not seeke to passe & enter by the straight gate, but by the broad way. And of this sort are the Mahometanes, the Iewes, Heretikes, Papists, Sectaries, and all Infidels. The Mahometanes seeke to enter, and to be saued: but therefore they enter not, and cannot be saued, because they enter not by the strait gate, Christ: but by the broad gate, Mahomet. For when Mahomet saw the straightnes of Christian religion, he opened a certaine other gate, broad and wide, which leadeth the direct way vnto hell.

38 Behold and see, what a wide gate Mahomet hath set open, hee hath taught nothing

nothing to be belæued which excēdeth mans vnderstanding: no Trinitie, no incarnati- on, no Death or Resurrection of the Sonne of God. Also hee hath taught to hope for no- thing which the eye hath not, nor the eare heareth not. The foulds of milke, hony, and wine, fulnes of Venerie, and fulfilling of lusts, multitude of seruants, continuall sports and banquets; these he would haue to bee the felicitie of the blessed.

39 The Papists also set open a verie wide gate, when they teach men to merite heauen by woꝝks, to purchase vnto them- selues with money, pardon for their sinnes past, and to come, to redēem their soules out of Purgatorie fire, by purchasing infinite Masses and Dirges with money, to be sung after their death: to haue absolution of their sinnes by confession to a Priest, with diuers other points of like sort: which maketh the way very broad and open for rich men, but strait and narrow for the poore.

40 In like manner all Heretikes, and Schismatikes, which cannot indure & abide the straits of this gate, doe open euerie one to himselve a proper gate. The Familie of loue, haue a peculiar gate: the Anabaptists, and Libertines, a wide gate: and the Brownists, and Barrowists at this time, a

fantasticall gate, which seeke an equality of Estates and Persons, a common participation of other mens portions, a sacrilegious spoyle of the Lords Treasury and Sanctuarie, with Achaia: whereby they open the broad way of disorder and confusion, and a liberty to all sinne and wickednesse: and yet by these gates which stand so wide open, a great multitude of men do dayly enter.

41 All which the Lord calleth backe with these words: Strive ye to enter in at the strait gate; for many (I say vnto you) have sought to enter (namely, into life) and cannot: because they enter not in at the strait gate, which onely leadeth vnto life.

42 Let not the largenes of the gate moue you. What doth it profit to enter easily, and not by the strait, if ye enter into hell? Nay rather, if ye be wise, suspect & stand in feare of the broadnes of the gate, & of the facilitie of faith. Strait is the gate, and narrow is the way which leadeth vnto life. And that is true Christian faith, which for the deepenes and excellencie of his misteries requireth this, that vnderstanding be captiued of will.

43 There are yet another sort which desire to enter in at the straight gate, but they come too late, and therefore seeking to enter in, cannot. Be that slept not quicklie, and at the



the first, into y<sup>e</sup> water of the poole Bethesda, after the Angell had stirred the same, lost the benefit of healing: & great were the liberties & priuiledges which the Israelites had in that great y<sup>e</sup>re of Iubile, which was euery fiftieth y<sup>e</sup>re: & he that challenged not his freedome in this time, afterwards lost it. Euen so, now is the time of health, wherein the Archangel Christ Iesus, maketh the water of life effectual to our saluation: now also is that Iubile, wherein we are to challenge the benefit of Christs death & passion, and the gate of heauen is set open: but the said water of life must haue his vse in time, or else it helpeth not: and when the y<sup>e</sup>re of Iubile is past, the gate of heauen wil be fast shut vp. Euery mans life is his y<sup>e</sup>re of Iubile: and when his life is ended, the Iubile is past, and he is barred from the gate of life.

44 And because many, while they liue heere, are overwhelmed with the cares of this world: and passing on their way, doe promise vnto themselves a long life, and a large y<sup>e</sup>re of Iubile; the Lord foreséeing their peril, doth after this maner carefully admo- nish them. Striue yee to enter in at the strait gare: as if he should say, vse no delaies in the way, but make haste, run apace while the y<sup>e</sup>re of Iubile lasteth, while ye haue time of

Leu. 25.  
Num. 26.

Repentance, and while the gate of saluation is open. For many shall seeke to enter in; but because they come too late, they shall not enter. They shall knocke in vaine at the gate, they shall crie in vaine, Lord, Lord, open to vs, and in vaine they shall wish to haue one day of repentance.

Mat. 25.

45 And for whome I beseech you, are those things so often spoken? Are they spoken for those that are dead, and stand without, knocking, and saying, Lord, open to vs? No verily, they are not spoken vnto them, for they haue no profit thereby: but they are spoken to vs, and for vs: and to vs, (I say) is this spoken; The gate of heauen is now opened vnto you, now is the time of your Iubile come, now the kingdome of heauen is offered vnto you, ye are now called vpon to enter by the strait gate: lose not this opportunitie, for the gate will bee shut much sooner then you thinke of, euen before you bee aware; then shall ye be most miserable and vnhappy for euer: ye shall desire but one holme to bee giuen you of this most precious time, wherof now ye make so little account, and it shall not bee giuen vnto you.

46 There is a third sort of men, which seeke some inough to enter by the strait gate, but yet being overcome with the  
strait,

straitnes of the way, doe not enter in. To these the Lord speaketh, Striue yee to enter in by the strait gate, because many, I say vnto you, shall seeke to enter, that is to say, they shall make a pzoofe, whether they can enter or not, but they shall make it dāgerous: they shall assay, whether they can enter by those straits: but because they seeke not with all their strength to enter, therefore in the end they shall not enter.

47 There are of this sort an innumerable multitude of men, which when they heare theyr sinnes and wickednesse by the Word of God condemned, doe for a while purpose to forsake them, & to enter in at the strait gate of vertuous life, and to forsake their drunkennes, fornication, cōtention, strifes, and such like, from which the Apostle commandeth vs to abstaine: so that these seeke to enter, and begin to enter; but sone after, they retorne with the dog to his vomit, and with the Sow to her myze againe.

48 And some manie times renue theyr desires, they oftentimes conceiue the spirit, and yet neuer bring forth. But the Lord is not fed with baren desires, it is not inough to haue a will to enter, but we must also labor and striue to enter. For I say vnto you, many shall seeke to enter, many shall haue a



will to enter, many shall haue a desire to enter, many shall proue to enter: but because they will not strue and laboꝝ with all their strength, therefore they shall not enter. For, the kingdome of God suffereth violence, and the violent draw it vnto them.

49 When there is a Comicall oꝝ Tragicall play at the Theater oꝝ Curten, doe yee not see many times, how men do throng and shoue with great laboꝝ, to enter in betimes, that they may heare and behold the same: for the which they thinke their paine, their time, their laboꝝ, & their cost well bestowed. But in the kingdome of heauen there shall bee such glorious sights, and so far excellling those woꝝldly vanities, & prophane delights, that the beholders of them shall bee made happie with the beholding thereof. And we must not tarry, til our seruants go before vs to prepare the way, but euery man by himselfe, be he rich, be he poore, bee he noble oꝝ vnnoble, euery one must seeke to prepare, and make his own way, and must strue, laboꝝ, and endeouour all that hee can, if he wil be at those delightfull and happy sights:

50 These things considered; which of vs will not sustain the laboꝝ and trauel, to enter in at a straight gate: Who will not willingly suffer himselfe to bee pained and

afflicted for a time? I doubt not, but that there are many which would enter, but they cannot, & therfore they cannot, because they know not how to enter. For without skill, we must not looke to enter by those bracte and low gates. If the gate bee lowly, & thou lookst to go in without stooping, with a right bp body, not once bowing downe the head, is it not like that thou shalt hurt thy forehead and yet be stopt from entrance? Euen so, the gate being strait, except thou know how to conforne thy selfe to the fashion of the crosse, & to enter as it were stooping, or stoewaies, thou shalt desire to enter in vaine. Therfore this is that which the Lord sayth here, Stride to enter in at the strait gate: because many I say vnto you, shal seek to enter in, and cannot: & all because they cannot fashion themselves to the crosse, & know not the manner of entring in by the straites. Therefore thou must conforne thy selfe to the maner of the crosse, that is to say, thou must determine with thy self to endure with a baliant mind, al manner of afflictions: & after this manner thou shalt easily enter.

5: Thus the Lord himselfe entred: for thus it behoued Christ to suffer, that is to say, it was requisite for Christ to be crucified, and so to enter into his glory. Thus the

Apostle S. Peter, thus the Apostle S. Andrew, and thus al the Elect haue entered in to the kingdome of heauen. For, they all, following the figure of the crosse, with many tribulations, and with great labor, haue entred into the straits of this gate.

52 But now to come to the last, and most unhappie sort of men, which do not only not strine to come in, but also do not so much, as thinke vpon any entrauce. And how manie thinke you, are there to be found in this number: verily, there are very few which are not to bee reckoned among this kind of men. What man is he, that forgetteth not the feare of God, and his owne saluation? To how manie doe these words agree? The Harpe and Violl, Timbrel, & Pipe, & Wine, are in their feasts, but they regard not the work of the Lord. And again, They take the Taber and Harpe, & reioice in the sound of the Organs: they spend their daies in wealth, and sodainelic they goe downe to the graue. They say also vnto God, depart from vs; for we desire not the knowledge of thy waies, &c. That is to say, we will not walke in that strait way which thou commaundest vs to walke in, but we will go the broad way.

53 When the Phrygians first became Christians, the gouernoꝝ of the Citie desired to

Isay. 5. 21

Ioh. 21.  
12.



to be resolved by the Bishop (who was then about to baptize him) of this questiō: namely, whether those that shall be saued, or those that shall bee damned, shall be greater number? The Bishop answered, that the greater number should be lost. And I (quoth the Governour) will doe as the most do, and so refused his Baptisme. Many men at this day peradventure, wil be ashamed openly to say thus as the Governour did, and yet in deeds proclaime it.

54 Wherefore the greater part of men shall be adiudged to euerlasting paines: few are chosen. Many go the broad way: few there be that enter the strait gate: the which is not onely proued vnto vs by words, but also by many types and figures of the scriptures.

55 God in that old world, wherein Noah liued, entred into iudgemēt with mankind, and destroyed the euill and the wicked with the floud, but saued the good and godly. And how many were saued in that great multitude? A few (saith S. Peter) that is to say, eight soules, &c.

Gen. 7.

2. Pet. 2. 5

56 Furthermore, in the daies of Abraham, by an other figure, he setteth befoze our eyes, the final number of them that shall be saued: for when hee destroyed Sodome and Gomor-

Gen. 29.

Gomorrah with fire and brimstone from heauen, hee among so many people saued onely thre.

1. Cor. 10

57 Moreover, in the time of Moses, God brought the people of Israel out of Aegypt, to plant them in the land of Promise, a land flowing with Milke and Honie: all which things hapned to them in a figure, & were done to admonish vs, vpon whom the ends of the world are come. How many were there thinke you of this people, which came out of Aegypt: Sixe hundred and thre thousand, five hundred and fifty, beside women, & children, and old men. How many of this exceeding multitude entred into the land of Promise: No more but Iosua and Caleb.

Num. 1.

Num. 26.

Mat. 17. 7

58 To conclude, what other thing was the Transfiguration of the Lord, in the Mount, but a most manifest figure of blessednes: But ah, how many were admitted to this blessednesse: Onely five: Moses, Elias, Peter, Iames and Iohn: to giue vs to vnderstand, not onely that they are few that shal be saued (because there are but few Christians, if they bee compared with Ethnicks, Iewes, Sarazens, Heretikes, & such like, which without al-doubt perish:) but also because among Christians, few shall be saued. Wherefore, whosoever loueth God truly and

and his own soule, let him labor and strive to enter in at the strait gate, during the time of his Pilgrimage here in this life.

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CHAP. VI.

Concerning Repentance without delay.

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**I**ESVS, the sonne of Sirach, giueth vs a very profitable admonition, to turne vnto God from sinne and wickednes so speedilie, as possibly we can, in these words: Because thy sinne is forgien, be not without feare to heape sinne vpon sinne: And say not, The mercy of God is great, hee will forgive my manifold sinnes; for mercy and wrath come from him, and his indignation commeth downe vpon sinners. Make no tarrying to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake forth, and in thy security, thou shalt be destroied.

Chap. 5

Also Salomon to the same effect giueth vs most excellent counsel, saying: Remember now thy Creator in the dayes of thy youth, while



while the euill daies come not, nor the yeers approach, wherein thou shalt say, I haue no pleasure in them. Hereunto agreeth the saying of S. Augustine :

*Age pœnitentiam dum sanus es: si sic ager, dicotibi quod securus es, quia pœnitentiam egisti eo tempore, qno peccare potuisti: that is, Repent thee while thou art in health: so doing, I say vnto thee, thou art without danger, because thou hast repented, at what time thou mightest haue sinned.*

2 Although these Diuine Testimonies might satisfie a Christian man, that they hope is baine and full of peril, which defer they conuersion and Repentance, albeit but for one holwe: yet it shalbe shewed by other reasons, that it may more plainly appeare, how needfull a thing it is for man, with all speed to repent him.

3 There are foure pzinicipal causes, why a man cannot without great laboꝝ and difficulty forsake sin, and follow righteousness. The first cause is a custome in sinning, the which being now made, as it were, another nature, can very hardly be ouercome. For as Mithridates vsed to eate popson so long, that nature in the end could very wel brooke and digest it; and the people, called Cimmericij, are so well acquainted with darkenesse, where

wherein they liue continuallie, that they ca  
not well endure the light: euen so, men that  
liue continually in sin and wickednes, are  
so in vse therewith, as all things contrary  
vnto theyr custome, greatlie offend them. By  
the which custome (as Augustine affirmeth)  
dishonest and filthie things seeme vnto them  
honest and pure. And as houses & Lands,  
and other things by long continuance of  
time, bring to him that holdeth them, a  
Plea of Prescription, and being so prescri-  
bed, cannot bee recovered without a great  
priuiledge had from the Prince: euen so,  
sinnes and vices when they haue a long time  
by custome prescribed vnto themselves the  
mind of the sinner, men strue in vaine ex-  
cept God the most mightie king, by a singu-  
lar priuiledge of his grace, do turne a stonie  
heart into a fleshlie heart. For, if sinne be-  
come, as it were, the wife of our youth, we  
shall hardly leaue it. & how easie (saith S.  
Augustine) is the entrance into sinne, but  
the coming out verie hard! Therefore  
*Obsta principijs*, kill sinne in the beginning:  
then shalt thou not sinne in Concupiscence,  
much lesse in practising of sinne; and lastly,  
in delighting in sinne.

4 The other cause is the malice, and  
watchfulnesse of the diuel, by which hee hol-  
deth

2 Tim. 2.  
16.

Lu. II. 21

Mat. 4.

Gen. 3.

Mat. 11.  
25.

death fast his seruants and captiues. For he  
 which committed sin is the seruant of sinnes  
 and is held in captiuitie with the snares of  
 the diuel (as the Apostle teacheth) euē at his  
 will. The diuell is that strong armed man,  
 which with great care & diligence standeth  
 vpon his guard. And yet as S. Augustine  
 saith, *Non tam fortis est sua fortitudine, quam  
 nostra negligentia*, that is, He is not so strong  
 by his owne strength, as by our negligence.  
 And although his power bee very great, yet  
 he seeketh not so much by force to hurt vs, as  
 by his subtil suggestions: for the which cause  
 he did not aske leaue of our Saviour Christ,  
 that he might cast him down frō the pinna-  
 cle of the Temple, but sought rather to per-  
 swade Christ to cast himselfe downe head-  
 long. The serpent (in like maner) sought not  
 by force to cram Eve, but allured her to take  
 it her selfe, that she might, as it were, with  
 her owne knife, cut her owne throat. The  
 diuel wil not breake open the doore vpo vs,  
 but he must find it open & empty, swept and  
 garnished, and then he will enter. And that  
 he may thus make our selues & instruments  
 of our owne misery and woe, he ceaseth not  
 to tempt vs, neither day nor night: That (as  
 Saint Gregorie saith) *hee may winne vs at the  
 least wise by his tediousnesse.* When hee hath  
 thus



thus brought vs to his lure, then his care is to hold vs still in his bondage: and for feare that we should make conscience of sinne, and so turne to the Lord by repentance, he putteth a sayre vizor ouer the vgly face of sin: and so disguiseth her, that the proud person which erreth in apparrell, sayth, that his or her pride, is cleanliness and decencie: the Whoremonger and Fornicator taketh his filthy life to bee but the course of youth: the drunkard and riotous person perswadeth himselfe, that his excesse is but good fellowship: the couetous person, belaueth that his couetousnes is good husbandry: The idle person which spendeth his whole time in dice, cards, & such like, neglecting his vocation, flattereth himselfe, that his time thus wickedly spent, is honest recreation: where as if the diuell had not blinded them, so as they might see sin in her colours, shee would seeme such a deformed monster, as they would loath her for euer. For her eyes are full of Adulterie: her eares very large and great, open to heare all vaine delights: her tongue swollen with lying and deceit: her throat is an open Sepulchre: her lips are bouldered vp with the poison of Aspes: her hands are large to receiue bribes: her belly hath a tympany of surfetting and gluttony: her back is laden

Mark the diuels policy herein, & beware: for many by this meanes are deceived.

What a monster sinne is.

laden with idlenes: & yet her feet are swift to shed blood: with her heart she thinketh upon nothing, but how to betray the innocent, & oppresse the widow and fatherlesse: yea, from the verie top of the head vnto the sole of the foot, she is full of botches & sores, and hath no whole part. What man wil be coupled with this monster, who hath no other dowrie and portion of her father the diuell, but hell fire: Let him then that hath bene enchanted with her adulterous eyes, diuorce himselfe betimes from her companie without delay: for delay is perilous. Her handmaid securitie, wil peraduentur flatter vs and say, It is yet too soone to depart, and so to craue further companie: much like vnto Suetonius Tranquillus crow, which in the Emperour Domitians daies, stood vpon the Capitoll, and said thus: All shalbe well. It is the diuels voice, which saith, Cras, Cras, to morrow, hereafter: but God saith, *Hodie*, To day if yee will heare his voice harden not your hearts. If we harken to the diuels voice, he wil serue vs as he serued Adam and Eue, and will lay open our nakednes and shame.

5 A third cause of our delaied repentance, is the absence of the Holy Ghost from vs; for as the spirit of the Lord dwelling in our hearts, maketh the way of vertue easie and sweet,

swete, insomuch that the Prophet Dauid  
 saith, I haue as great delight in the waye of  
 thy commandements, as in all manner of ri-  
 ches: And again, I haue run the way of thy  
 commandements when thou hast set my  
 heart at liberty: Euen so contrariwise, the  
 absence of the Holy-ghost maketh the same  
 way hard and vnplesant. And as the light  
 of the Sun cheereth vp mens spirits to goe  
 to their labour: euen so the Sun of righte-  
 ousnesse shining in our hearts, with the  
 bright beames of his grace, maketh vs to  
 haue a delight in the way of his commande-  
 ments. The first outward meanes of Pauls  
 conuersion, was the great light which hee  
 saw from heauen; then hee was cast downe  
 to the ground, and humbled: hee heareth a  
 voyce, and acknowledgeth it to be Gods  
 voyce, & then ariseth vp, and saith; *Quid fa-  
 ciam Domine?* What shall I do? It is the ce-  
 lestiall illumination that worketh our con-  
 uersion vnto God, and which frameth our  
 hearts to his obedience. And therefore the  
 Lord saith, by the mouth of y<sup>e</sup> Prophet Ose  
 thus to sinfull men: Woe vnto them when I  
 shall depart away from them. And, by the  
 Prophet Ieremie: Vnderstand and knowe  
 what a grieuous thing it is, that the Lord  
 thy God hath forsaken thee.

Psal 1.19.

 Acts. 9. 6.  
 Acts. 26.  
 and 12.

Ose. 6. 12



6 The last cause is, a certaine sicknesse, and languishing of all the faculties of our soule: for the apple is not so eat of wormes, nor the garment with moaths, as the powers of the soule are corrupted with sins and wickednesses, as the vnderstanding is darkened, the iudgment dulled, and the will depraved. Whereof it commeth that now to liue a holy and godly life, is a very hard & painefull matter. Who seeth not then, in what perill and errour they are, who putting off their repentance and conuersion from day to day, doe thinke that the same which is now hard vnto them, they shall finde afterwards more easie, when all the causes of difficulty and hardnes are increased: When they haue increased the causes of their labour & difficulty, by adding sins vnto sins: and when an euill custome hath taken more deepe root, shall not the diuell then more fortifie his Castle, which is thy soule: shall not God which is thy light, depart further off from thee: shall not the powers of thy soule then, hauing receiued many wounds, bee made more weake & insufficient to goodnes: Beside this, thou maist greatly hazard the losse of heauenly treasures, by thy long delay: God hath thought vpon and loued vs from everlasting, and hath prepared for vs an eternall

eternall reward: with what face then canst thou hold from God a little momentany seruice, which owest vnto God all that thou art able to do for euer?

7 God hath giuen vnto thee the life of his onely begotten son, the which is of greater price then the life of all men, and of the Angels: and by what right & prerogative darest thou deny vnto him the Flower of thy youth, and to spend the same in other things then in the seruice of God, & to offer vnto him the dregs and rottennesse of olde age onely? Consider what the Prophet Malachy saith, If ye offer the blind for sacrifice is it not euil? And if ye offer the Lame and Sicke, is it not euil? Offer it now vnto thy Prince, will he be content with thee, or accept thy person, saith the Lord of hosts? But cursed be the deceiuer, which hath in his flocke a Male, & voweth & sacrificeth vnto the Lord a corrupt thing. All that we haue & our selues wholly, are not sufficient to serue the Lord. Therfore let our youth be dedicated to his seruice, as well as our age. Let vs serue him not onely in sicknesse, but also in health. Let vs turne vnto him, not onely when we are in affliction, & vnder the crosse but also in prosperitie: for forced holines, is of no great account: Pharaohs repentance,

Mal. i,

Festus trembling, & Iudas sorrow, auailed them nothing. S. Agustine, in his second booke of true and false repentance, speaking of that repentance which afflictio wzingeth from men, saith, *Vis dicam liberaliter, &c.* Wilt thou haue me speak my minde freely? I do neither say, nor will say, that he shall be damned. But, saith hee, will yee put the matter out of doubt? Repent then whilst thou art in health: otherwise, whether a man do safely depart out of this life, I my selfe am not sure. And the same Authoz in another place, saith thus: *Wilt thou repent thee when thou canst sinne no longer? Thy sinnes then haue forsaken thee, & not thou thy sinnes.*

8 Sin is common to all times & ages of mans life; yea, to fraile youth more then to olde age: which caused king Dauid to say, Remember not, O Lord, the sins of my youth. There is then at no time want of matter in vs for repentance: and yet our sins are much more then our sacrifices. Sin is common to all; but timely and speedy repentance to few,

9 But let the exhortation of our Sauour moue vs, which he so oftentimes repeateth, Watch, Watch, because ye know not the day nor the houre. For I demaund of thee, whosoever thou be, which assurest thy selfe that after few yeres be past, thou wilt re-  
pent

Mat. 24.  
Mat. 13.



pent thee : who made thee an vndoubted promise (I will not say of yeres or moneths) but of the Morrow, which is but one day? Nay, who can assure thee of one houre : and what greater folly and rashnesse can there be deuised, then for a worne of the earth to determine any thing certaine, concerning the times & seasons which the Father hath set in his owne power : Art thou ignorant how many this vaine confidence hath deceiued, euen to this day :

10 But thou wilt say, the Lord is full of compassion & mercy, who hath made large promises to those that trust in him : who sent his Sonne into the world for mee, and therefore he will not suffer me to perish. O man, thou greatly deceiuest thy selfe. Truth it is, the promises of God are great, & greater then thou canst well consider. And yet they appertaine not to thee, if thou canst make no better vse of them. Thinke vpon that Proverbe of Salomon, *Mel inuenisti?* Hast thou found Honey : Eat not too much. Hast thou the sweet & most comfortable promises of God in the Gospell : vse them to thy comfort, yet presume not thereby to liue securely in sin. For, Iacob must chage his garments before he can obtaine a blessing : And Hester must decke her selfe when shee cometh

Gen. 27.  
Hest. 2.

meth into the presence of the King. That is to say, we must put off the garment of sin by speedy repentance, & we must bee clothed with vertue and godlinesse (as Pilgrims with scrip and staffe) for celestiall glory.

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CHAP. VII.

Of the remission of our sins by Christ: and of our loue to our Brethren.

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**A**mong manifold things which do set forth the wonderful power, and exceeding mercy of God, there is nothing that doth so much expresse the same, as doth the great mysterie of the Incarnation and Passion of Iesus Christ, wherby we haue free pardon and remission of all our sinnes, and that benediction whereof the Prophet speaketh, saying: Blessed are they whose sinnes are couered, and whose iniquities are forgiven.

Psal. 32.

2 Wonderfull was the Wisedome of God in the redemption of mankind, from the thraldome of sin, death, and hell; in that he hath made Mercie and Truth, Righteousnesse

nelle and Peace, to be coniointed in one.

3 The first Adam sinned to damnation : from the which neither he nor his posteritie could deliuer themselves. God neuerthelesse will not haue Adam and his posterity vtterly to perish: and therefore in vnspeakable mercy, he deuised the meane, that this his iustice and righteousnesse might bee satisfied, and yet man saued. No Saint, nor Patriarch, nor any other, were he neuer so holy, which came out of the loynes of Adam, was able to make satisfaction to God, for that first transgression. No Angell, nor Archangell in heauen, was fit to take this great taske in hand: because man had sinned, iustice required that man likewise should make satisfaction.

4 Behold here then, the infinite loue and mercy of God, who for mans redemption sent his Sonne from Heauen, so farre to be abased, as to take vpon him our flesh, conceived in the wombe of the holy Virgin Mary by the Holy-ghost: that so of God and man, he might be Emanuell, that is, one Christ, in whom Mercy and Truth are met together, Righteousnesse and Peace haue kissed each other.

5 Of this great worke of wonder, wherein God hath thus coniointed his mercies

Phil. 1.

Luk. 2.



Eay.9.

and his Justice, the Prophet long before prophesied thus: Vnto vs a childe is borne, and vnto vs a Son is giuen, and the gouernment is vpon his shoulder: and he shall cal his name wonderfull, counsellor the mighty God, the euerlasting Father, the Prince of peace.

6 This Childe our Emmanuel and Iesus, the Lords Christ, approued himselfe wonderfull in persō, and in all his works. *Three things (saith S. Bernard) are singularly wonderfull, and wonderfully singular: that the Godhead & the Manhood should be united in one person, that one should bee both a Virin and a Mother: that faith should dwell in the heart of man; things in nature and reason so contrary.*

Iohn.3.

7 This wonderfull Christ, is not to be comprehended with corporal eyes alone, & with a carnall heart, but also with y<sup>e</sup> eyes of a liuely faith, whereby we haue remission of sins. For God so loued the world, that he gaue his only begottē son, that al that believed in him should not perish, but haue euerlasting life.

8 Hee then that will be saued must come to him. Whosoever will come to the father, must come by him, who not onely is the way to life, but is both the way & life. For as there was no come to be had in Egypt, but only by the hands of Ioseph, who after long affliction was so highly exalted: so there

there is no grace, no life, no remission, no Holy-ghost now to be looked for, but at the hands of that crucified Ioseph: he is the Brazen Serpēt, which only healeth the infernal Serpents wounds: he is the holy Temple, where only God is to be worshipped, & no where else: without him there is no hearing God, no helping God, no God for vs at all.

9 Only the faith which is effectuell and available to iustifie vs before God, is that, whose object is the body & passion of Christ Iesus crucified, & whose fruits are the works of Charitie. Therefore (saith the Apostle) by faith commeth the inheritance as after grace, because the promise might bee firme and sure to all the seede.

10 The meanes to haue this faith, is the word of God preached: that hearing it, we may beleue it to be the word of life. For so it is also manifest in the Acts of the Apostles where he said, While Peter yet spak, the holy Ghost fell down vpon them which heard him. And Paul to the Romanes saith, Faith commeth by hearing. So as the Church preaching continually the word of God by her Ministers, and offering redonciliation by Christ, giueth remission of sins; in that by the outward ministrie it pronounceth the same out of the word of the Scripture: by  
which

Rom. 4.  
Acts. 16.

Act. 10.  
44.  
Act. 4. 4.  
Ro. 10. 17

which, through attentiu eares (as through a Conduit ) both the grace and spirit of Christ do flow in, euen into our hearts.

11 As the word soundeth, and is heard in the voice :so in a visible and euident signe the Sacraments do speake ; vnto the which we giuing credit, obtaine in very deed, that which they promise and signifie . So that, how often so euer we heare the word, or receiue the Sacraments in faith, remission of sinnes is assured vnto vs : whereby no small faith is inwardly wrought in vs.

12 Thus then wee see, that remission of sinnes, is openly published by Proclamati- on, ratified by promise, confirmed by will and testament, stablished in blood, and sealed with Sacraments. And thus much concer- ning the first meane to get remission of sins.

13 The second meane, is charity in vs, in pardoning & forgiving the offences and tres- passes of our brethren against vs ; by which wee haue a promise from the Lord of grea- ter fauour from him to vs : namely, pardon of our trespasses and sins. Forgiue (saith our Sauiour Christ ) and yee shall be forgiven. Whereby it appeareth, that we cannot haue remission of our sinnes at the hand of God, except we shall first forgiue. For God is so well pleased with this charitable dutie of forgiving



forgiuing iniuries, and imbracing mutual  
 lone, that he reiecteth & despiseth the praiers  
 the gifts, the sacrifices, the repentance, & all  
 other works of those which are not recon-  
 ciled. Go first (saith he) & be reconciled to  
 thy brother, & then come, and offer thy gift.

Mat 5.

14 The Law of Nature also requireth  
 this, to shew our selues such towards others  
 as wee desire others to be towards vs. How  
 impudent then must hee needs be, which cra-  
 ueth at the hands of God forgiveness of his  
 offence, when as he himselfe carrieth a hate-  
 full & renenging mind towards his neigh-  
 bor: iustice also requireth this, that he which  
 wil haue God to be his helper, should in like  
 manner bee ready to helpe his neighbor: and  
 that he which wil haue an acquittance from  
 God of his debts, must at the same time  
 giue to his neighbor an acquittance of his  
 debts. For discharging our brother of one  
 hundred pence, we are sure to bee discharged  
 of one thousand talents, which euerie man  
 doth owe: this might sufficiently perswade  
 vs to bee ready & willing to forgive; because  
 wee offend God daily, yet he forgiveth & spa-  
 reth vs. Salomon saith, It is an honor vnto  
 God to bee merciful: so it is mas honor also.

Mat. 18.

15 Pythagoras being asked, how men  
 might best seeme to be Gods: answered; By  
 being

being mercifull. And therefore it is said, *Homo homini Deus*, that is, One man is a God to another. Whereby it is intended, that as God is the auther, & giuer of all good things vnto men; so in like manner should man be to man a loue, a Benefactor, & a continuall friend: but the contrary is rather verified in many of vs; *Homo homini Daemon*: that is, One man is a diuell to another: y<sup>e</sup> some vpon a very light displeasure, are straight way *Toti in fermento*, puffed vp with y<sup>e</sup> leauen of malice & reuenge. If his neighbour do dammifie him but the value of two pence, he will prouide a conserue of Westminst-hall worme-wood for him out of hand. And then if he do not, if he say not, or look not according to his fantasie, he is by and by a debto<sup>r</sup> or offender.

Eccle. 29.

16 But they which haue the greatest injuries done vnto them, ought to be alwayes prepared and ready to forgiue, according as we are taught in the scriptures: Haue thou patience with him that humbleth himselfe, and keep not mercy from him. Our sauiour Christ commandeth vs to forgiue our brother that offendeth, seauenty times seauen times: and which is moze, to loue our very enemies. Also the Apostle Paul doth not only exhort vs to loue our enemies, but also if they be hungry, to feede them, and if they thirst

thirst, to giue them drinke. Rom. 12.

17 Yet such is the corruption of our Nature, that there is nothing y<sup>e</sup> we can more hardly digest, the the forgiuing of iniuries. For the which cause let vs vnderstand and know, that by how much this forgiuenesse which God requireth, is hard vnto vs, by so much it is a greater argument vnto men, that they are the sonnes of God, which doe easily forgiue and forget iniuries, and with their heart loue their enemies. For herein they do shew forth a certaine likenesse vnto God their Father: who loued vs, as the Apostle saith, when we were his enemies, & reconciled vs vnto himselfe, being redeemed by the death of his onely Sonne, from eternall damnation. Pray (saith our Saviour Christ) for them that persecute you, and say all manner of euill sayings against you: that you may be the childre of your Father in heauen, who suffereth his Sonne to shine vpon the iust and vpon the vniust.

Mat. 5.

18 The example also of our Saviour Christ maketh this matter yet more manifest: the which wee ought alwayes to haue before our eyes. For he hauing not so much as any suspicion of sin, yet being buffeted, spet vpon, whipped, blasphemed, crowned with thornes, & nailed to the crosse, prayed thus



Luk. 23.

thus for his enemies: Father, forgive them, for they wot not what they doe.

Iob. I. 21.

Gen. 47.

Sam. 19

19 There are many other most weightie reasons, which the Fathers haue vsed to suppress the forwardnes, which are most obstinate and wilfully bent to reuenge. One is, to giue him to vnderstand, that hath the iniury done vnto him, that the same is not the principall cause of the iniury, which he desireth to reuenge: for all those things whatsoeuer, which we suffer in this life, do come from the Lord, who is the author and fountaine of all righteousness & mercy. For God doth correct & chastise vs as his sons, wherein hee vseth his creatures as his ministers, which can hurt vs in nothing but in those things which befall outwardly. But euery man may most wickedly hurt himself, and defile his own mind with hatred, and enuy. These things, that most rare man Iob vnderstood; who being bered of the Sabeans, Caldeans, and the diuell himselfe, vseth these words: The Lord gaue, and the Lord hath taken. Thus Ioseph forgane the iniuries which his brethren did vnto him. Thus Dauid bare patiently the iniuries which Sheimei did vnto him. It is great magnanimity in a man, when hee hath receyued a wound, not to feele or regard the harme.

20 A second reason is, that they which doe not forgiue, shall not be forgiven of the Lord. For he that hateh his brother (as S. Iohn saith) abideth in death. And Sirach saith, he that seeketh vengeance shall finde vengeance of the Lord.

Ioh. 7.  
Eccle. 28.

21 The third reason comprehendeth those incommodities, into the which we then fall, when we will not forgiue the iniuries that are done vnto vs. For it is most certaine, that hatred is not only a grieuous sinne in it selfe, but also by continuance it sticketh more fast in our mindes, & is made greater. In so much, that the man that fostereth hatred in minde, & desireth reuenge with hope to preuaile against his enemy at the last, is so continually troubled day and night, that he can neuer put that wicked cogitation out of his minde, whereby often times it cometh to passe, that the malicious man will sooner go downe into hell, then bee brought to forgiue, and with his whole hart to remit the iniury. Wherefore hatred is rightly compared to a wound, wherein the head of the dart or arrow remaineth fast still.

22 There are also many other inconueniences and sins, which are fast linked to this sinne of hatred: therefore S. Iohn saith, He which hateth his brother, is in darkenesse, and

Math. 5.

and walketh in darkenes, and knoweth not whither he goeth, because the darknes hath blinded his eyes. Therefore of necessitie hee cannot but stumble and fall. For how is it possible, that a man should allow or like eyther of his words or deds, whom hee hateth? Hereof therefore come rash iudgements, wrath, enuy, slanderings, reproachfull railings, and many such like: every one of the which bring men in danger of hell fire, whereof he is guilty (as appeareth by the testimony of Christ) which saith, but so much, as Thou foole. What then doth continuall hatred, and back-biting raylers, and slanderers deserue?

23 Let vs therefore follow the counsell & admonition of Iesus Christ (as we tender the remission of our sinnes) Forgiue, and ye shalbe forgiue. For as Tertullian saith most comfortably, *Si apud Deum deposueres iniuriam, ipse ultor est: si damnum, restitutor est: si dolorem, medicus est: si mortem, resuscitator est.* That is to say, If thou lay downe the iniury that is done vnto thee, before Gods tribunal seat, he is thy reuenger: if thy losse, he is thy restorer: if thy griefe, he is thy physitian: if thy death, he is thy resurrection and thy life.

Coloss. 3.

Now therefore, as Gods elect, put on the bowels of mercy, kindnesse, humblenes  
of



of mind, meekenesse, long suffering, forbearing one another, and forgiving one another, if any haue a quarrell to another, as Christ forgauē euen so do yē. So shalt thou peaceably proceed in thy Pilgrimage.

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CHAP. VIII.

Concerning Blessednesse and Felicitie.

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**T**is written in the 91, Psalme, There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling. These words of the Prophet Dauid may beare a two-fold interpretation. First, that they which are here in this life vnder the protectiō of the Almighty, are frē from all euill. Secondly, they containe a propheticall promise concerning the life to come. And when we be in that heauenly Tabernacle, of the which it is said in another place, O Lord of Hosts, how amiable are thy Taberuacles? My soule longeth, yea, and fainteth for the Courts of the Lord! And the Lord in the Gospell saith: I say vnto you, make you friends of the vnrighteous

L

Mam-

Psa. 54.

Luk. 16.9

Heb. 9. 9.

Apoc. 21.

Mammon; that when yee want, they may re-  
 ceiue you into euerlasting habitations. And  
 the Authoꝝ of the Epistle to the Hebrewes  
 sayth; Christ being an high Priest of good  
 things to come, by a greater and more per-  
 fect Tabernacle, not made with hands, that  
 is, not of this building, neither by the bloud  
 of Goates and Calues: but by his owne  
 bloud entred he in once into the holy place,  
 and obtained eternal redemption for vs. Al-  
 so S. Iohn in his Apocalips, Behold the  
 Tabernacle of God is with men, and he will  
 dwel with them, and they shal bee his peo-  
 ple, and God himselfe shal bee their God  
 with them. And God shal wipe away all  
 teares from their eyes, and there shal be no  
 more death, neither sorrow, neither crying,  
 neither shal there bee anie more paine: for  
 the first things are passed. When, I say we  
 bee in this heauenly Tabernacle, then shal  
 no euill happen vnto vs, neyther shal any  
 plague come nigh our dwelling. O most  
 blessed Tabernacle! O most safe refuge! O  
 region most resplendent and glorious! All  
 thy inhabitants weare crownes of gloꝝy,  
 sit in thrones of maiesty, liue in life eternal,  
 and possesse a Paradise of infinit pleasures:  
 Which, as Saint Bernard sayth, are so manie,  
 that they cannot bee numbred: of such eternitie  
 that

that they are without allend: so precious, as they cannot be estimated: and so great, as they cannot be measured. For which cause the Apostle sayth, Neither eye hath seen, nor eare heard, nor the heart of man conceiued, what things God hath prepared for those that loue him. And Christ sayth: No man knoweth it, but he that enioyeth it.

1. Cor. 2.

Apoc. 2.

2 Yet notwithstanding, as it is reported that a skilfull Geometrician, finding the length of Hercules foot vpon the Hill Olympus, made a portraiture of his whole body by y<sup>e</sup> one part: Euen so, by those demonstrations which in Gods word are found, wee may make a coniecture of this tabernacle, and the felicity of the same, although wee cannot expresse the full perfection thereof.

3 We haue therefore a most comfortable description of this tabernacle, in the 21. & 22. Chapters of S. Iohns Reuelation, comparing it vnto a Citie which is made of pure gold, with a great and high wall of the precious stone called Iaspis. The wall whereof had also twelue foundations, made of twelue distinct precious stones, which hee there nameth: also twelue gates made of twelue rich stones, called Margarites, and euery gate was an entire Margarite. The streets of the City were paved with gold,



enterlaved also with pearles and precious stones. The light of the City was the clearnes and shining of Christ himselfe, sitting in the midst thereof: from whose seate proceeded a riuer of water as cleare as chrystal to refresh the City: and on both sides of the bankes, there grew the tree of life, giuing out perpetuall and continuall fruit: there was no night in that City, nor any defiled thing entred there, but they (saith he) which are within shall raigne for euer and euer.

4 By this description, wherein S. Iohn vseth such words as he could, and not as hee would, he giueth vs to vnderstand, that the greatnesse of the Felicity prepared for vs in heauen, is such, that (as I noted before) wee may very well think with Saint Paul, that no tongue of man is able to declare it, nor heart to imagine it.

5 This City or Tabernacle shal in amplenesse and in beauty, bee far beyond the reach of mans reason to comprehend. Yet the greatnes and amplexes, may partly bee conceiued by the view of the starres. For if the least of them bee of such greatnes, as all the Princes of the world haue not within their power so much compasse and space, and yet an innumerable multitude of stars haue place in the firmament, where there remaineth

neth still roome and space for many moe : how great then is the amplenesse & capacity of heauen it selfe? The which giueth iust cause to the Prophet Baruch to cry out and say: O Israel, how great is the house of God, & how large is the place of his possession!

Bar. 3. 24.

6 And now what shal we say of the beauty, delicacy, & glory of Paradise? This our earthly world, which is, as it were in cōparison of that, no other but a stable of beasts, a place of exile, & a vale of miseries & tears: if this be so decked & garnished by the great and most skillfull worke-master, that it seemeth not to bee a stable of beasts, but a garden of delight and pleasures: the firmament adorned with so many starres, like golden knops, the earth paved with sweet smelling hearbs, and glorious flowers, decked with flourishing trees & greene woods, watered with seas & riuers, replenished with great maiestie of Cities & towne, garnished with all manner of fruits and spices, & furnished with all liuing creatures, beasts, fowles, and fishes, seruing for mans necessary vse & pleasure: If I say, this frame of the world bee made so glorious for man, which is but a seruant, & also for so smal a time, in respect of the eternity to come: what then shal we imagine, that the Habitation prepared for

the eternity, and the Kings Palace it selfe shall be: Surely, no lesse then the power & wisdome of the maker (who is omnipotent and wisdome it selfe) could make & finish.

7 But the chiefe prayse of a City consisteth in this, to haue many Citizens which are noble, peaceable, & quiet: the which are to bee found in most excellent manner in the celestiaall Ierusalem. For, if wee consider the holy Angels, doth not Iob say, Can his souldiers be numbred? And the Prophet Daniel sayth, A hundred thousand ministred vnto him: & ten thousand thousands stood before him. And if wee consider the number of holy men that shal be there, then hearken to the words of S. Iohn in the Reuelation: I beheld, & loe, a great multitude, which no man could number, of al Nations & Kindreds, and people, & tongues, stood before the throne, and before the Lambe, cloathed with long white robes, and palmes in their hands. And this multitude shall not bee confused, but passing well ordered.

8 As touching the nobility of these heauenly Citizens, what shall we say, when as they be triumphant Kings and Princes, the Sonnes of God, and after a sort Gods themselves, and inhabitants of the Kingdome of heauen: For out of all people, kindreds,

Iob. 25. 3  
Dan. 7.  
20.

Apoc. 7. 9



oreds, tongues, and Nations: out of all Kingdomes and Prouinces of the whole world, and out of all men which are, haue bene, and shall bee, the chiefe Nobility, and very flower, shall bee chosen out.

9 As for tranquillity, peace and agreement of minds, how great shall they bee in that place, the very name of that City declareth. For it is not without cause called Ierusalem, that is, a vision of peace. So that there shall be no place for pride, which is wot to make the Superiours contemne their Inferiours: neyther for enuy, which setteth also the Inferiours against their Superiours: but charity and loue shall rule and raigne euery where: which maketh a particular good, common to all: and the good of all, common to euery one. Where there shall bee one body, and one soule, and one God, which is all in all.

10 Whereof I pray you cometh it, that one citizen loueth his fellow Citizen more then a forrainer, and the brother his brother more then a stranger: and the head the fote of the same body, more then the eye of another? Forsooth, because they bee citizens together of one City, brethren of one house, and members of one body, which haue meat, drinke, and cloth together. How great coniunction then shal there be: how great loue

among all the blessed, to whom one and the same God shall bee a Country, a Palace, a Life, meate, drinke, cloth, and all in all: If the friendship of two discret honest men be so sweet, that one sayd, they seeme to take away the Sunne from the world, which take away friendship: how sweet and pleasant a thing shall it be, to liue and conuerse with so many wise and excellent men, with the Apostles, Martyrs, and all the Saintes: And what a spectacle will it bee, to behold such a multitude shining in so perfect brightnesse at one sight: One Angell is much more glorious to behold, then al that we can now see with our bodily eyes: what a thing then will it be, to behold the whole Host of Angels, & to vnderstand all theyr Offices, Functions, glory and blessednes:

II But that wee may yet haue a more particular consideration of this matter, yee shall vnderstand that the glory which wee shall haue in this heauenly Ierusalem, is of two parts: the one belonging to the soule, the other belonging to the body. That which belongeth to the body, consists in the change and glorification of our flesh, after the generall resurrection: that is to say, wherby this corrupted body of ours shall put on incorruption, and of mortall become immortall.

All

All this flesh (I say) of ours, which now so burdeneth and grieveth the soule, which is now subiect to so many chances, vered with so many sicknesses, infected with so many corruptions, oppressed with so many crosses & verations, shall bee freed from al these, & made perfect, to endure for euer with the soule, without any alteration: for it shal bee deliuered from all the infirmities, diseases, pains, troubles & incombzances of this life: & in stead thereof, it shall haue a most perfect and glorious estate, which shall neuer fade and decay more. And then (saith Christ) they shall shine as the Sunne in the kingdome of their father. And if one Sunne can lighten and fill the whole world with brightnes: if the maiesty and glory of his beams be such, and so great, that some Ethnicks doe worship him for God: and if hee haue been called of the ancients, the father of gladnesse, the eye of the world, and the fountaine of light: what shall so many glorified bodies of the blessed bee? Surely, they shall bee so many Suns, so many Lamps, and so many shining lights to lighten the heauenly Ierusalem.

12 Now, to say somewhat concerning the soule, as the principall part of man: wee must vnderstand, that although there bee many things which make vs happy, yet they

Math. 23.



1. Ioh. 3.

1. Cor. 13

they are no where else to bee found, but in God. For then at the last wee shall bee happy and blessed, when wee shall bee like vnto God, who by nature is blessed. And we shall bee like vnto God, when wee shall see him as hee is: As the Euangelist S. Iohn testifieth, saying: Dearely beloued, we are now the Sons of God; and it hath not yet appeared what we shall be: and we know, that when he shall appeare, wee shall be like him: for wee shall see him as he is. S. Paul also putteth our felicity in seeing Gods face. And therefore S. Augustine sayth, *This onelie sight of God, is our happinesse.*

13 For as God is hereof blessed; because hee seeth, & beholdeth himself, because he is y first & the chiefe truth: euen so we also shall be blessed, and like vnto God, according to our measure: namely, when we shall behold & see him as he is, the first & most principlal truth.

14 Furthermore, if the Moone & stars doe receiue their light, and are made like to the Sun when they are opposite vnto him, and do after a sort behold him: how much more shall the pure minds of the blessed, receyue the diuine light, and be made like vnto God, when as they shall no more in a glasse, or darke speech, but face to face, behold the vn-created Sun, and light of righteousness.

15 What ioy shall it bee, when at one view wee behold the most high and hidden myserie of the inseparable Trinity, & of the loue of God therein towards vs! and when wee shall see all things whatsoeuer, in God! for what shall not hee see, who seeth him that seeth all things: Then shal mans mind haue perpetuall rest & peace: neither shall it desire any further vnderstanding, when he hath al befoze his eyes that may bee vnderstood. The shall mans will be quiet, when he enioyeth that felicity, wherin all other good things, as in the fountaine and Ocean of al happines are contained. Then shall faith haue her perfect work: hope shal enioy that which she long desired, but charity shal abide for euer. Then shall be sung continuall prayses vnto the Lambe: and that song, although it bee alwayes sung, yet shall it euer be newe.

16 Therfore our true & onely blessednes consisteth in the sight of God, as our Lord Christ hath testified; Blessed are the pure in heart, for they shal see God. This is life euerlasting, that men know thee the onely true God, & Iesus Christ whom thou hast sent.

17 This blessednes, though it bee but one simple thing; yet hath it riches, power, and pleasure. In this world no man is rich, no man is satisfied, for the heart of man is greater

Mat. 5.  
Iohn. 17.



Luk. 6.

Mat. 24.

Apoc. 3.

Rom. 8.

2. Cor. 4.

ter then all the world can content. But in that most blessed life, the souls of the blessed shalbe rich, & satisfied with God, whom they shall possesse. This abundance of all things the Lord promised, saying, Good measure and running ouer, and pressed downe shall men giue into your bosoms. And in another place. Verelie, verelie, I say vnto you, he shall make him ruler ouer all his substance.

18 The blessed soules also shall haue their honoz and power. For if they shall be Princes, if Kings, if the Sonnes of God, and petty Gods, and if they shall sit in Gods throne: how can it be, but that they shalbee most mighty and glorious? For thus sayth God in the Reuelation of S. Iohn: To him that ouercommeth, will I grant to sit with mee in my throne, euen as I ouercame and sit with my Father in his Throne. Incredible glory! What labors and sorowes will not they forget which shall bee inuested into Gods throne, and haue palmes of victory put into their hands, and Crownes set vpon their heads by Gods owne hands, before all the Princes of heauen? Therefore the Apostle Paul most truly cryeth out, saying: The afflictions of this life, are nothing in comparison of the glorie that shalbe shewed vnto vs. And againe, Our tribulation which

is



is momentanie and light, prepareth an exceeding waight of glorie vnto vs,&c.

19 The ioy and pleasure that the soules of the blessed shal haue, cannot bee expressed, especially when soule and body shall be vnited againe in the resurrection. O ioy aboue all ioyes ! surmounting all ioyes, and without the which there is no ioy; when shall I enter into thee (saith S. Augustine) when shall I enioy thee, to see my God that dwelleth in thee : O euerlasting Kingdome : O kingdome of all eternities : O light without end : O peace of God that passeth all vnderstanding, in which the soules of Saints do rest with thee, and euerlasting ioy is vpon their heads : they possesse ioy and gladnesse, and all paine & sorrow is fled from them : O how glorious a kingdome is thine O Lord ! wherein all Saints doe raigne with thee, adorned with light as with apparrel, and hauing crownes of precious stones vpon their heads. O kingdome of euerlasting blisse, where thou, O Lord, the hope of al Saints art, and the diademe of their perpetual glory, reioycing them on euery side, with thy blessed sight. In this kingdom of thine, there is infinite ioy and mirth, without sadnesse : health without sorrow : life without labor : light without darkenesse : felicity without ceasing :

35. Soliloquioru.

ceasing: all goodnes without any euil; where youth flourisheth, that neuer wareth old: life that knoweth no end: beautie that neuer fadeth: loue that neuer vanissheth: health that neuer diminisheth: ioy that neuer endeth; where sorrow is neuer felt: complaint neuer heard: matter of sadnesse is neuer seene: nor euill successe is euer feared: because they possesse thee, O Lord: which are the perfection of their felicity.

20 Let vs enter into these godly meditations, with this holy man: let vs not neglect so great felicity for the loue of transitory things, which are mere vanity. Why doe we so earnestly labour for things of no moment, & haue that most happy & blessed life offered vnto vs, wherein all felicity consisteth? Thebrotus, when hee had read the Booke of Plato, of the immortality of the soule, was so moued therewith, that immediately hee cast downe himselfe headlong from a high wall. Shall Platoes heathen Philosophy so much preuaile with an Ethnicke, which had no feeling of his Felicity, that in hope of immortality, he bereft himselfe of life: & shall not the sweet & most comfortable promises of y<sup>e</sup> Gospel much more perswade vs (which haue the true knowledge of Christ and his heauenly kingdom) to forsake these vanities  
and

and delights & pleasures of the world: Remember often that woꝛthy sentence: *Hoc momentum, unde pendet eternitas*: that is, This life is a moment of time, wherof al eternity of death oꝛ life to come dependeth. If it bee a moment, the ioyes thereof must needs bee momentany: & miserable is that ioy which hath an end: But the ioyes of Heauen are so perfect, that nothing can be added to the, noꝛ taken away from them, and therfoꝛe perpetuall. This therfoꝛe is the most happy and blessed place to build & set vp a Tabernacle: where no manner of euill shal happen vnto vs, noꝛ any plague come neere vs. Therfoꝛe stand fast in this station, against all temptation: so shalt thou the moze cheerefully shake off all carnall burthens, & recreate thy selfe in this painefull Pilgrimage.

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## CHAP. IX.

### Concerning the Liberty of Gods Children.

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**L**iberty is a thing very pleasant and delectable, and moze wished foꝛ, then any thing in the world: insomuch that



that we by experience see, that not onely men, but also beasts, do greatly desire liberty, and doe preferre it before all other things. The little Birds, whether it be that of Canary, or the Nightingale, with whose sweet tunes men are delighted, being shut in Cages are serued most daintily, without their wonted labour to seeke their foode: and yet for all this, so great is the love of liberty, that many times they will neuer sing nor eate, being sullen and full of sorrow; and if they can, they will gladly escape out of their Cage: more desiring to get their living with labour, & in the cold ayre, then to be kept captiue in palaces, with the delights of Kings. If this desire be in beasts and Birds, which are deuoid of reason, what great account ought mā to make of liberty, who alone should be freed, and yet neuerthelesse is oftentimes compelled to serue most cruell Masters?

2 There are two sorts of liberty. The one is a true liberty, the other is false. The true liberty, is that which we haue by regeneration, by which wee haue the participation of the Spirit of Christ, through the which we are freed from the tyranny and inuasion of sinne, and our mindes prepared into good workes: by the power whereof the Apostle  
Paul

## A Siluer Watch-bell.

I 4 I

Paul sayth thus: I can do althings through him that strengthneth me. And againe, it is God that worketh in you both the will, and also the deed. Wherefore our Saviour Christ sayth: If the Sonne make you free, then are you free indeed.

Phil 4.  
Phil. 2.

Iohn. 8.

3 And although all corruptions of the affections of mans mind, bee not taken away: yet it is so maimed & weakned by the power of the holy Ghost, that it is not able as afore, to hinder the making of a right choise: and this is the true freedome and liberty which we haue by our regeneration. Of this liberty, S. Augustine speaketh thus: *A good man is neuer seruant, but is alway Lord of all things, howsoeuer he seemeth to bee in seruitude and bondage. And contrariwise, a wicked man, although hee seeme to be free, yet is hee a seruant, and that not of one man alone, but hee serueth so many maisters as he hath sins.*

August. in  
sententijs  
suis, sentē-  
tia, 53.

4 Then that is a false liberty, which maketh the body onely free, and leaueth the mind subiect to sinne and wickednesse, most miserably to serue them. For I am perswaded, that neither Alexander, nor Cæsar were free, although they commanded the whole world, so long as they most filthily serued their sins. Neither can I say, that Peter and Paul were seruants being imprisoned, and kept



Ioh. 8.

Rom. 6

kept in chaines and bonds: when as notwithstanding in mind, they went freelie throughout the world, and by their letters, as by a Kings Letters Patents, deliuered and set at liberty daily an infinit sort of mē. For as man differeth from brute beastes, not so much in the members of his body, as in the vertues of the mind: euen so, not the liberty of the body, but the libertie of the mind is the true liberty, and alone is to be called mans liberty. Of the which freedom and bondage, Christ speaketh thus: Euerie one that doth sin, is the seruant of sin: and if the Son shal make you free, thē are you free indeed. And the Apostle Paul in like manner sayth: Know ye not, that to whomsoever ye giue your selues as seruants to obey, his seruants ye are to whom ye obey: whether it be of sin vnto death, or of obedience vnto righteousness? when yee were the seruants of sin, ye were free from righteousness.

5 To restore vs vnto this freedom and liberty, from the intollerable bondage, & most cruel tyranny of sinne, from the horrible wages and reward thereof, which is death, our Sauour Christ hath taken vpon him, and vndergone that which is unspeakable.

6 What Orator is able sufficiently to vnfold and declare the tyranny of sinne and  
con



concupiscence? First of all, do but consider what a cruell tyzanny the sin of whozedome exerciseth vpon those that are in bondage thereunto. And see what an adulterous woman will do, to satisfie and fulfill the command of this Tyrant. She knoweth very well, that if her husband happily take her in her wickednes, she shall without al doubt be vtterly vndone: she shall beside the losse of her good name, riches, friends, credite with her Parents, Childzen, and Kindred, lose (which is moze) her soule, and whatsoeuer is both good in this world, and in the world to come, and shall leaue behind her, perpetuall matter of sorow and grieve: & yet for al this, so great is the force of her affection, and the tyzanny of this wickednes so insatiable, that this miserable woman is constrained to incur all these perils though very fearefull & euident, and to deuoure all troubles, so that shee may serue her vnclean lust. What Tyrant hath euer been heard of so cruell, that would haue his Captiues to obey and serue him with so great perill and detriment?

7 Yea, this and the like wickednesses at this day, doe swallow men vp, & so deuoure their whole time, that they suffer them to do, to say, to thinke, and to dreame vpon no

thing else. Wine and women (saith Sirach) make wise men runnagates: Because men being made drunken with the loue of carnall pleasures, are no lesse witlesse to do all other things, and so farre from reason, and iudgement, as if they had quaffed bp an exceeding quantity of most strong wine. For, Reason (which the Fathers call, *Noctilucam cerebri*, the brains Glow-worme) being once extinguished, what are wee better then beasts? Therefore such men, neyther the feare of God, neyther the pricke of conscience, neither death, neither iudgement, neyther Paradise, neyther Hell, nor any other thing, will call backe to a better life. And the more secure they are, the more busilie they endeavour and apply themselues to all manner of wickednesse. And they doe constrain not onely the members of their body, but also their mind and vnderstanding, (which by nature is the Lady and most noble part of man) to watch day and night, and to labour to find out the meanes, and the way, how to satisfie the lusts of the flesh, how to endite songs, & sonnets of loue, full of wantonnesse and deceit: how to decke & set out themselues with fine apparrel, with sweet smells, with dances, and other like allurements. The which to doe, is no better

ter, then to wrest the heavenly light of the mind, which was made to behold God, to the obedience of a most wicked bond-slave, and to make the minde being withdrawne from heavenly exercises, to be subiect vnto the appetites of a most abiect hand-maid.

18 Therfore whoredome is a great and intollerable tyranny ouer the mind of man: And no lesse is that tyranny of Ambition. For behold, and see, what a heauy yoke ambition layeth vpon his Bond-men, commaunding them, that all their words and works be wholly imployed as nets & snares to get the common prayse & fame of men: and it compelleth them also to creepe, as it were vpon the ground, and to flie thzough the ayre. For, mā at the commandement of ambition, seeketh to climbe higher then all men, to be subiect to none, to rule all men: and yet sometime, when occasion serueth, he prostrateth himselfe, and humbleth himselfe to all men. Thus the miserable man being contrary to himselfe, and diuided in himselfe, outwardly preferreth humility, and in heart, Pride.

9 Furthermore, the lawes of this most cruell tyrant are such, that if a man doe receiue a little reproch or detriment, either by right or by wrong, he thinketh that he is vt-



terly disgraced, if hee do not presently reuenge it: and if by no other means, then to prouoke his enemy to some single combat: and so rather to lose his soule and body, then to hazard the least part of his dignity.

10 I omit the tyranny of Couetousnesse, and of other vices which are innumerable: affirming with the Prophet Dauid, that all the seruants of sinne do sit in darknes, and in shadow of death, fast bound in misery, & prison. For, what greater blindnesse can bee imagined, then that man should not know himselfe, that hee should not know God, that hee should not know wherefore hee liueth, and seeth not his bonds, his miseries, his perils, and his harmes?

11 And what greater misery can there bee, then that miserable man should haue an infinite sort of desires, as it were an infinite sort of mouthes and stomacks, which alwayes barke, alwayes craue, alwayes hunger, and is not able to satisfie and fill so much as one of them.

12 But now let vs see, what reward sin giueth vnto her seruants, for so great labors. Let vs hearken to the Apostle, and hee will tell vs: The wages of sin (saith he) is death, that is to say, both the first, and the second death. For, as a Cockatrice is to the  
Eyes:

Eyes: a dead carkasse to the Nose: and gaule to the Taste: the same and moze, is sinne to the soule of man.

13 Therefore let the bond-slaves of sin and wickednes, go and serue their masters: let them run into all dangers: let them not spare for cost or labours: let them watch day and night, least peradventure they bee beguiled of so great a stipend. O fools! which for the wages of eternall death, will willingly beare so heavy a yoke; when as with much lesse laboz ye might serue righteousness, who rewardeth her seruants with eternall life in the kingdome of Heauen. Wicked men labour, and good men labour also: both suffer, both sweate, both delue & dig; but good and godly men till that ground (like husbandmen) which is firme, sound, & fruitfull: that is to say, they exercise themselves in good works, and in sound vertues, whereby they reape in the end everlasting life: but wicked & vngodly men plough in the sand, and sow in the flesh: and of the same, shal receiue the wages of sin, eternal death.

14 Therefore, whether yee consider the wickednesses by themselves, or the wages of the same, the service of sinne must needes be horrible and woefull. But yet there is nothing which doth so much set forth the mi-



fery of seruitude, & the excellency of liberty, as the manner of our setting at liberty, and the passion of the deliuerer : for God which made the world without labour, and as it were, with a becke onely, at his wil, that he might deliuer vs from bondage and slauey, thought it good to be borne in a stable, and was content to die in sorowes and paines. But what maner of sorowes: verily such, as the onely cogitation and expectation of them, might haue been able to haue brought him into a bitter agony, to sweat water and bloud plentifully. The suffering of them, made the most hard stones to rent, the earth to tremble, and heauen it self to be abashed.

15 If God made so great reckoning of thy liberty, that he vouchsafed to take vpon him the forme of a seruant, and to liue three and thirty yeeres in hunger and thirst, in cold, in nakednesse, in fastings, in watchings, iourneyes, in persecutions, & in the end to shed forth his most precious heart bloud vpon the Crosse, rather then he would suffer this precious Gemme to be taken from out of his hands: let vs then acknowledge the exceeding glory of y<sup>e</sup> sons of God, wherunto wee are called: which is the mother of all good things, which alone is able to giue peace, perfect ioy, blessed rest, & tranquility.

If



If the heathen Romanes of old time, for a false and fading liberty, suffered great perils, and death it selfe: as Quintus Mutius Scauola, thrust into the fire his right hand: the Decij bowed themselves to the death, that their legions of Souldiers might be preserved, and get the victorie: Curtius being armed at all points, & mounted vpon a horse, threw himselfe willingly into a Gulfe of the earth, that the City of Rome might be deliuered from the pestilence: for so the Oracle gaue answer, that the wrath of the gods would cease, if that which the Romanes esteemed best, were throwne into that Gulfe. Brutus also, for the preservation of the liberty of his Country, did not sticke to slay his owne children: if the heathen, I say, esteemed thus of their liberty (which is in no point comparable to ours) how much ought wee to esteeme of that most true liberty, whereby wee are deliuered from sinne, from Sathan, from death, and from the wrath of God: They sought humane praise, a thing doubtles vnconstant, and of small force, as appeareth by the saying of the Poet Virgil, concerning Brutus: *His Countries loue him drines, and greedy lust of endles same.* But our ends are to approue our selues vnto God, whose iudgemēt cannot be deceiued: and

and to get the prize of the kingdome of heauen, and the fellowship of Angels, which is set befoze vs, as y<sup>e</sup> end of our liberty, which wee seeke to attaine by this Pilgrimage.

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CHAP. X.

Concerning the Imitation  
of Christ.

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**T**He true & sound perfection of a Christian man consisteth in this, to imitate Christ so neere as possibly he can: for, hee is the head, we are his members: hee is the Captaine, wee his Souldiers: he is the Doctoꝝ, we are his Disciples. It is sayd of Platoes Schollers, that both their dyet and their apparrel, was alwayes like vnto that of their Masters. And the Heathen could say, that the perfection of a mā is to bee like Iupiter. So in like manner, Christians must doe all things after the example of Christ: because the perfection of Christianity, is to be like Christ.

2 But let no man be afraid oꝝ troubled: Let no man say with despaire, how cā it be that

that men which are made of dust should imitate God: that wee which are a masse or lumpe of sinne, should be like the vnspotted Lambe of God: For, we are not commanded to imitate & follow Christ in that glory and Maiesty, wherein he sitteth in heauen at the right hand of his Father: nor yet in that power and vertue, by which hee gouerneth the whole world, & worketh signes and wonders: but only in that Pattern of holinesse which hee set before vs in his flesh, when he was here on earth.

3 For thou shalt neuer find these precepts in Scripture: He which walketh not vpon the sea, is not worthy of me: he that doth not daily raise vp dead men vnto life, cannot be my Disciple: and, Blessed is hee which foreshebeth things to come, & is mightie in signes and wonders, because to such belongeth the kingdome of heauen. These are not the things that wee are commanded to follow in Christ: but these rather, Learne of me, for I am meek & humble in hart. *Christi exemplū* (saith S. Augustine) *est medicamentū vitiorū, &c.* The example of Christ is a remedie to amend wickednes in vs: but especially it is (saith he) a medicine for pride, and a pattern of humility. For both his doctrine and his whole life, was nothing else, but an exam-

Math. II.



Math. 10.

Mat. 5.

example of meeknesse and humility : what man bearing the name of a Christian, is not ashamed to see Christ so humble and meeke, and himselfe so proud? Againe, he saith, He that taketh not vp his Crosse & followeth me, is not worthy of me. Also, Blessed are the meeke : Blessed are the poore in spirit : Blessed are they which mourne : Blessed are the mercifull : Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen.

2. Cor. 13

4 This thing our Captaines and Guides the Apostles, very well vnderstood, who albeit they spake the languages of al nations, and were most famous in working of Miracles, knowing themselves to be the teachers of the whole world : yet herein alone they reioyced, that they were counted worthy to suffer contumely for the name of Iesus. And the blessed Apostle Paul, beside those things which he had in common with the other Apostles, being rapt vp into the third heauen, heard certain things which are secret : & yet for all that he, iudged not himself any whit the more like, or nêr vnto Christ; but for those things onely which he rehearsed in the latter Epistle to the Corinthians: They (sayth hêe) are ministers of Christ, (I speake as a foole) I am more : In labours more

more abundant : in stripes above measure :  
in prison more plenteously: In death often.

5 These are the things which we are to  
imitate in our great Commander and Cap-  
taine : Namely, in aduersity, patience : In  
hard matters, fortitude : In perill and la-  
bour, constancy. What heart is so cold, and  
cowardly, which considering the inestima-  
ble greatnesse of the gift that God hath be-  
stowed vpon vs, in giuing vnto vs his owne  
so wel beloued Son, with al his perfection,  
is not inflamed with an excēding earnest  
desire to become like vnto him in good  
works : especially, seeing the father hath gi-  
uē him vnto vs for an example, wheron we  
must continually looke, framing our life af-  
ter such a sort, as it may be a true counter-  
pain of the life of Iesus Christ: (as saith S.  
Peter.) For as much as Christ hath suffered  
for vs, leauing vs an example, to the end that  
we should follow his footsteps. Out of this  
consideration, followeth the whole frame &  
fashioning of our selues vnto him in all his  
deeds, words and thoughts: leauing our for-  
mer wicked life, & decking our selues with  
the new life, that is to say, with the life of  
Christ. By reason whereof S. Paul sayth:  
Let vs cast away the works of darknes, & put  
on the armour of light : not in feasting, not

in



in drunkennesse, nor in chambring & wantonnesse, nor in strife: but put you on the Lord Iesus Christ, and make no preparation for the flesh, nor for the lusts thereof.

6 Hereupon the true Christian beeing in loue with Iesus Christ, sayth in himselfe: Sith that Iesus Christ, not hauing any need of mee, hath redeemed mee with his owne blood, & is become poore to enrich me, I wil likewise giue my goods, yea, & my very life, for the loue and welfare of my neighbour. Hee that hath not this affection, is no true Christian. For hee cannot say, that he loueth Iesus Christ, if he loue not his members. And if wee loue not our neighbour, for whose sake Christ hath shed his blood, wee cannot truly say, that wee loue Iesus Christ: who being equal with God, was obedient to his Father, enen to the death of the Crosse, and hath loued and redeemed vs, giuing himselfe vnto vs, with all that euer hee hath. After the same manner, we being rich, and hauing abundance of good things at Christs hand, must also be obedient vnto God, to offer & giue our workes, and all that we haue, yea, and enen our selues to our neighbours, and brethren in Iesus Christ, seruing them, and helping them at their need, and being vnto them as another Christ.



7 And as Iesus Christ hath endured all the persecutions and spites of the world, for the glory of God: so must we with all patientnes chearefully beare the persecutions and reproches that are done by false Christians, and to all such as will liue faithfully in Iesus Christ, who gaue his life for his enemies, & praied for them vpon the Crosse. And this is to follow Christs steps, according to S. Peters saying.

8 But now turne thy eyes a while vnto thy selfe, and diligently behold & see, what thou doest imitate add follow in the life of Christ. Thou delightest in sumptuous wardroabes, and in many sutes of costly apparrel: but Christ, in the most cold time of Winter was laid naked in a manger. Thou spendest houres and daies in feasting and banquetting amids thy dainty dishes, talking, and seruing thy belly: & the Son of God afflicted his most innocent body with hunger & thirst. Thou liuest in peace and pleasure, in recreations, in playes, in pastimes, and art delighted in idlenes, passing thy time in singing, laughing, and sporting: And the Son of God came downe from heauen for our saluation, that wee might not perish eternally, and for this cause was a Pilgrime, preached, laboured, tooke no rest, and spent whole

whole nights in prayer for vs. Thou earth and ashes, canst not digest the least iniury of words without displeasure: but God sent his Sonne for vs, to suffer most meekely of wicked men, euill sayings, reproaches, speting vpon, buffetings, whippings, crowning with thornes, wounding; and at last, death it selfe. Thou contemnest great things, & magnifiest small trifles. If thou sinnest, thou saiest it is nothing: if thy head do ake but a little, thou thinkest it to bee a great matter. To lose thy soule, thou makest it no great reckoning: but if thou be in peril to lose but a finger, thou wilt call together all the Physitians and Chirurgions in the City. But Christ with his true example of life, taught that there is no euill so much to bee feared, as Sinne and Hell: that nothing was so much to bee desired as God, the glory of God, saluation, and vertue: and that he is rich, noble, wise, and beautiful indeed, which is indued with patience, humility, charity, chastity, and with other vertues: and that hee is a poore man, vile, deformed, and witlesse, which is a fornicator, drunkard, a couetous and proud person, and which is polluted with other vices, as with a Lepre and Scab. For Christ being God, & hauing all things in his power, to chose what

what manner of life he would, during the time that he liued on earth, chose the most vile and abiect state of life: and therfore for his house, had a stable: for his bed, a manger: for cloathes of tapestrie, hay: and the same none of his owne: a poore mother: thin and spare diet, apparrell sutable: to be short, he sought no maner of pompe, riches, or pleasure of this world. And contrariwise he refused no labour, no afflictions, no miseries, nor any euills, sauing only sin: only which euill he would haue his disciples and professors vtterly to abhorre.

9 And thou canst not say, that he neither could, nor knew how to choose a better state. For he, which was God most mighty, was also most wise. And what other thing doth Iſaias commend in him more, then that he should be called Emmanuel, and he should know how to shun the euill, and choose the good: Hath not Christ then plainly & evidently by his example of life taught, that there is no euill so much to be eschewed, as is sin, and hell which is the wages of sinne: And that no good thing is so much to be desired as God and godlines: If those things which the world so commendeth to be great and good, had beene such indeed: why did the most wise God reiect them, and would haue

Esay 7.



also his mother, and other his most deare & neere friends without them? And why did hee rather choose persecutions, labours, and sorrow, then the pleasures, riches, and ease of the world? Since Christ hath thought thsee so unfit for him and his Professors, and followers, let vs rather choose to bee hungry in the pit of tribulation, then to feast with the rich glutton: to wander through desert places with David, then to liue in the Cities & Palaces of Saul, and follow Christ in the Wildernes, then to liue in pleasures with the Scribes and Pharisees.

10 Good men doe vse the World that they may enioy God: but euill men doe vse God to enioy the world: the which when they haue gotten, and haue as great store of sheepe as Laban, as many Camels as Iob, as great riches as Cræsus, store of gold, as Salomon, as sumptuous and daintie fare as the rich glutton: yet what doth it profit Esau to be Lord of Edom, if he haue no portion in Iacob? or to winne all the world, and lose his owne soule? But many would bee Demas while they liue, and Paul when they are dead: they would bee at the rich mans table in this world, and in Abrahams bosom when they bee dead: but light & darknes will not agræe: the broad & the narrow way haue their

their seuerall ends, and tend to contraries.

11 Wherefore forsake the world, and follow Christ the guide to godlinesse, the Teacher of euerlasting Truth: and measure al things by the same Cpha, wherwith he hat; measured them, who cannot bee deceyued: and haue all things in that estimation that he had them who could not be ignorant of their value and price. Behold euerlasting things, as euerlasting things: and looke vpon temporall things as transitorie: and account vaine things lighter then vanity it selfe: so shalt thou not be deceyued: so shalt thou neither feare want, nor scarcity, nor desire riches or nobility. Thou shalt not then enuy the prosperity of the rich: thou shalt not the faint in aduersity, nor be proud in prosperity: and in all things the Sun of righteousness will giue thee light, vpon whom thou hast euer bent thine eyes: and with his truth hee will guard and protect thee as with a shield, who hath said, I am the Way, the Truth, and the Life. Him therefore follow in this Pilgrimage heere on earth: so shalt thou neuer erre.

## CHAP. XI.

Concerning the Crosse and tribulations of this life.

**I**n all other things it beho-  
ueth a wise man to haue skil  
to beare & gouerne himselfe,  
how much moze in aduersity:  
the which is of such force to  
shake & discomfort the minde  
of man, that thereof came heresies, despera-  
tions, thefts, homicides, & al maner of wic-  
kednes, with the which al mē do so abound,  
that whether we be small or great, rich or  
poore, noble or base, or whatsoeuer else, we  
haue moze calamitie then felicitie.

2 The efficient cause of these calamities,  
is GOD himselfe: as hee testifieth by the  
mouth of Isay the Prophet, saying: I am the  
Lord, & there is no other: I forme the light,  
and create darknesse: I make peace, and cre-  
ate euill: I the Lord do all these things. And  
holy Iob, when in one day he had lost all his  
riches, all his children, and the health of  
his body, and vnderstanding that hee was  
thus afflicted, partly by the Sabeans, and  
partly

Isay 45. 7



partly by the Chaldeans, partly by the Wind, and partly by the Fire, which the diuell in his malice raised, and therewithall consumed and spoiled his goods: did he say, The Lord hath giuen, and the diuell hath takē? No verely: but he said, The Lord hath giuen, and the Lord hath taken: blessed be the name of the Lord. And in another place, Shall we receiue good from the hands of the Lord, and not euill also?

Iob. i.

3 Wherefore whatsoeuer befall vs, whether storme or tempest: theues or murderers: losses at the sea or on the land: famine or pestilence: sicknesses or imprisonment: or whether we are afflicted with Heretikes, or Schismatikes: with Angels or diuells: with heauen or earth: or from whence soeuer any tribulatiō can come, God alone is to be feared, to be prayed vnto, and to be pacified, to whose will and commaundement all things obey. For, Fire, Water, Haile, Snow, Frost, Raine, Wind, Storme & Tempest, these when they seeme to be grievous vnto men, what do they else but fulfill his word:

4 There are two gates then to be considered, by which tribulations do enter into the world: the one is Gods prouidence, the other is sin. Concerning his prouidence, Salomon saith, He hath made the smal & great, and ca-

Wild. 6. 14

Math. 6

reth for al alike. And again, Thy providence O father, governeth it. And our sauior Christ himselfe saith: Are not two Sparrowes solde for a farthing? and one of them falleth not to the ground without your heavenly father. The very haire of your head are numbred.

5 Not onely the Scriptures, but that most excellent and comely order, by which wee see so many severall things governed, being so different, so diners, & so disagreeing in natures, and in places, doth proue unto vs, that al things in the world are governed & ruled, not by fortune and chance, but by the prouidence of God. Euen as if thou heare a harpe sound pleasantly, or if thou see a Wagon or a Ship to go forward by art, reason, and order; although thou see not the Harper, Wagoner, or master of the Shippe: yet thou art out of doubt, that there is a Harper that causeth the Harpe to sound in good tune; a Wagoner, & a Ship-master which maketh both the Wagon & the Ship to moue & goe.

6 We are two maner of waies afflicted by God: for sometimes we are troubled by those things that without any fault of their owne doe hurt vs: and sometimes by those things which hurt vs not without their fault & sin. The first follow y<sup>e</sup> law of Nature, by which it is ordained, that among mortal creatures  
the

the weaker shall alwaies giue place to the stronger. The other doe breake the Law of God: as when we suffer & sustaine any thing at the hands of wicked men, God hath a worke therein, so far forth as it may bee to our good; and therfore suffereth the euil to be done, drawing out of the euil a greater good.

7 For God is said to worke in that which is good: for there is nothing so euill, which hath not some good ioyned with it: and there is no good so small, whereof God cannot make a bottomlesse Fountaine, and as it were, an Ocean of all good things. As for example, behold a lame man. What is it to halt? To halt is to walke; but yet not without a Malady. To walke is good: but the Malady is euill. Wherefore from whence hath the man that walking which is good? from the power of his will, and the mouing instrument of the mind. From whence cometh the Malady? cometh it from his wil: no verely; but eyther of the shortnes, or crookednes of his leg, or some such like cause. After the same manner, a thiefe stretcheth forth his hand, he shaketh his word, & it is of God and is good. But to kill him whom he should not, is euill, and cometh from the wicked wil of man, which God neyther compelleth, nor moueth, nor helpeth to doe: & yet neuer



thelesse suffereth that to bee done, which he desireth. Thus then wee see how farre God hath his worke in the sins of men, in suffering them to bee done. And although it is in him not to suffer euil, the which without his sufferance could not bee: yet notwithstanding (that I may vse S. Augustines words) he thinketh it better to draw that which is good, from euill, then not to suffer any euill at all. For God would not suffer any sin to be, if he were not so mighty, so prudent, & so good, that both he knoweth how, and also can and will out of sin, worke greater good.

8 What greater euil could there be, then so many Prophets, so many Apostles, so many Martyrs, and Christ himself to be slaine: could not God haue hindred this? No doubt most easily: but he would not. By which we see how great glory & felicity he hath brought to them that suffered: how great honor and praise they haue yielded to God, for whom they suffered: and how great profit and commodity their death & sufferings haue brought to the whole world. Neither did the Church at any tyme suffer the persecutions of the heathen, but it was thereby made the better, the more vigilant, the more glorious, and like gold, which conning out of the furnace is more fine and pure.

9 The other cause of all our calamities, miseries, & afflictions of this life, is sin. By reason whereof, so soone as we are borne, we bring with vs the sentence of death: Much like vnto those sicke men, of whose life the Physicians hauing no hope, doe onely for a time maintain life with preseruatiues, that so a little while he may linger, to make his Testament, and then depart: Euen so it fa- reth with vs all, who do not therefore eate, drinke, and sleep, that we may neuer die (for that can not be) but that wee may prolong our life for a few dayes, and so prepare our selues to die. And as Pyrats, which are taken at the Sea by the Royall Ships, and are brought to the Shore there to be hanged, haue no longer hope of life, then there is space be- twéne the ship & the land: euen so, euery one of vs which like Rouers saile hère in the sea of this world, being once taken and hol- den captiue by the Ministers of Gods iu- stice, when wee are come to a certaine place and point of our age, shal without al doubt or mercy abide there, and suffer death.

10 Sin therefore hath opened the passage vnto death: & the whole host of tribulations do follow death as their captaine & guide, & doe enter in vpon vs by the same breach of sin. And we do read of sin: The wages of sin  
is

is death : euen so also wee read of tribulations ; *Miseros facit populos peccatum.* That is, Sin is the cause of many tribulations.

Pfal. 92.

11 Neither is it for one sinne of Adams, that so many tribulations come vpon vs, but also for an innumerable sort of sinnes which we haue added, and do adde daily; as the Holy-ghost by the mouth of the Prophet David hath pronounced: If their children forsake my Law, and walke not in my iudgements: If they break my statutes, & keep not my commandements, I wil visit their iniquities with the rod, & their sins with scourges.

12 God afflicted the Iewish nation, one while by the Philistines: another while by the Madianites: another while by the Assyrians: and also by the Romans: but alwaies first they sinned & prouoked God to anger: as the booke of Iudges, the booke of Kings, and of the Prophets do declare. God also afflicted the Church of Christians by tyrants, as Neroes, Dioclesians, and such like, which most cruelly persecuted the Church: the cause of all which persecutions, was the sins and wickednesses of the Christians, as appeareth by Cyprian and Eusebius.

13 Thus farre concerning the causes of tribulation: now we will speake of the effects. Concerning the effect and fruit of tribulation



bulation, the Authoz of the Epistle to the Hebrewes writeth thus: Now, no chastising for the present time seemeth to bee ioyfull, but grievous: but afterward it bringeth the quiet fruit of righteousness vnto them which are thereby exercised. Although therefore we cannot plainly know the fruits of tribulation, before such time as we come to that blessed and heavenly life, which is free from all misery & trouble: yet notwithstanding it wil be very profitable for vs to speak and thinke vpon the same diligently & often: that being confirmed by the sweetenes and profit that may come thereby, wee may not be discouraged with the present calamities, nor greatly feare them which are to come, but profit in true religion and godlinesse.

14 And although it must bee confessed, that afflictions of their own nature are euil, and to flesh & bloud very grieuous and terrible: yet vnto Gods children, by his grace and mercy, they are profitable, and worke good effects. For as the Apostle sayth, All things worke vnto them for the best. For whatsoever they suffer, it is not for their hurt, but for their triumph. Afflictions are to them, as the red sea was to Pharaoh, wherein hee was drowned, but Israel saued. In the wicked, tribulations stir vp desperation: but in the

Rom. 8.

the godly, an assured hope. By these as by a fatherly chastisement, our daily falls are repaired, hautes and pride kept vnder, the flesh and lustes thereof restrained, our olde man corrected, our inward man renewed, sluggishnesse, and negligence shaken off, the confession of Faith expressed, the weaknesse of our strength discovered, and wee prouoked more earnestly to pray and call for the fauour of God, and daily to vnderstand the peruersenesse of our owne nature.

15 Besides, through afflictions, we are made like to Christ: For, It behoued Christ to suffer, and so to obtaine his Kingdome: And as he after the obedience of the Crosse was exalted, & had a name aboue all names giuen vnto him: so we also, if we suffer with him, shal raigne together with him. Hereby also we are brought vnto patience: that being become as a Diamond stone, wee shall sooner weary them that strike vs, then wee our selues be broken. For tribulations be as exercises in a humane body, wherby rather y health is confirmed, & the strength recouered then taken away, or weakned thzogh them.

16 Wherefore the godly vpon good cause reioyce in affliction, knowing that affliction worketh patience, as the Apostle testifieth: by which he attributeth to afflictions, that

that which is the work of GOD and of the Holy-ghost; namely, to worke patience: by which afflictions, forsomuch as they are of their owne nature euill and odious, patience is not gotten, but rather shaken off. The which is more manifestly to be sene in the wicked: who when they are so grievously afflicted, are so farre from patience, that they burst forth into blasphemies, and also oftentimes into desperation. But as the physician, of things venemous and hurtfull maketh most healthfull Medicines: euen so Almighty God by his wisdom, out of afflictions (although they be euil things) bringeth forth in his Elect, most excellent vertues, among which, Patience is one.

17 This Patience worketh Experience also; the which is a certain trial both of our selues, and of our owne strength: and especially, of the might and goodnes of GOD. For in suffering of aduersities, we learne how great the corruption of our nature is, which being touched with any aduersitie, straight-way (except the Holy ghost helpe) breaks forth into murmurings, grudgings, & into blasphemies & complaints against y<sup>e</sup> prouidence of God. Whereof we haue a liuely example set forth in Iob, who being deliuered by God vnto the diuel to be tried, how great



great blasphemies powzed hee out in his afflictions: how much complaineth hee of the prouidence and iustice of God: but the light of the holy Ghost had no sooner illuminated him, but how did he plucke vp his spirits againe: how godly & rightly doth hee iudge of God: The crookednes of our nature is hid from vs: for the heart of man is vnsearchable. But looke how sone the fire is stricken out of the flintstone, so sone breaketh out our peruerse nature, when tribulation oppresseth vs. This triall (as Peter saith) is euen as a furnace vnto gold: & therefore God answered Abraham, when hee was now ready to sacrifice his son; Now I know that thou fearest God. No doubt that was knowne vnto God afore: but by y fact he brought to passe, that his obedience was the better knowne vnto others: for wee are like vnto certaine spices, whose sweet saour is not felt, vnlesse a man bruiſe them well. Wee are also like to stones called Pyridites, which shew not forth that force which they haue to burne, except when they be pressed hard with the fingers.

18 The triall also (before spoken of) bringeth hope. Whereby we see, that God hath so disposed those instruments of his, as that they should one helpe another, & the one bring in the other. By reason of the hope of the

the glory of God, afflictions are not trouble  
some vnto vs : but God giuing vs strength,  
we beare them with a valiant mind. And  
in the very suffering, we haue greater trial  
and p<sup>r</sup>oofe of the goodnesse of God towarde  
vs : wherenpon wee conceiue the greater  
hope. So hope breedeth and bringeth in pa-  
tience, and patience hope. For when we con-  
sider that God was present with vs, in suffe-  
ring our afflictions patiently, we hope also  
that he wil hereafter be present with vs, and  
at the length make vs blessed. The sicke man  
because hee hath confidence in the Physitian,  
suffereth the impostume to be cut: after ward  
as he feeleth himselfe relieued, he putteth cō-  
fidence more & more in the Physitian : so as  
if need were that his foot should be cut off al-  
so, he would nothing doubt to commit him-  
selfe to his fidelity. The Deuill so much as  
in him lyeth, driueth vs to desperation, and  
by afflictions goeth about to perswade vs,  
that God is our enemy. But contrariwise,  
the Holy ghost sayth : because thou hast qui-  
etly & patiently borne affliction, it may be a  
sure token vnto thee, that God therein decla-  
reth his fauour towards thee: wherfore haue  
thou a good trust, for he will deliuer thee.

19 This confidence will make vs to re-  
solue with the Apostle Paul, that no manner  
of

Rom.



of tribulation shall bee able to remoue vs from the loue of God which is in Christ: neyther the losse of goods, of wife, children, friends, lands & possessions, nor any thing in the world, because we are verely perswaded, that his loue and bounty towards vs is such, that oftentimes he most abundantly restoreth those things which are lost, for his sake: and that sometimes in the midst of tribulation, & euen in the very crosse & death, he giueth to his children so much strength and consolation, that in very deed, it is more then a hundred folde. The losse of the sayd worldly things, is to many a great grieve: but, is not the winning of a hundred folde so much, & th' obtaining of an euerlasting kingdom, a good salue for this soze? If we gaine, with the losse of transitory things, heauenly treasures: with the forsaking of worldly friends, Christ to be our deere & sure friend: & with y<sup>e</sup> refusing father, mother, brother, sister, wife, children, purchase God to be our heauenly Father, Christ our most louing brother, and to be loued of the Son of God as his deer darlings & only begotten spouse: what haue we lost? what greater gaine can we haue? or what more profitable exchange can be made? This bargain, and profit, hath our heauely Father promised vnto vs, by a

Bill



Bill of his owne hand, sealed with the blood of his onely Son, testified by the witnes of his Apostles, & left with vs in our owne custody, to be paid at the sight whensoever we shall require it. Whereof this is the content: Whoso hath forsaken house, brother, sister, father, mother, wife, children, or land, for my names sake, he shall receiue an hundred fold, and the inheritance of euerlasting life. Who can deny, but that hunger, cold, nakednesse, extreame pouerty, & want of things partly necessary, are a heauy burthen for man to beare: But the weight thereof is lightened and made easie to them that with a right eye and vnfainedly doe beleue Gods promise, & cast their care on him. Cast thy care vpon the Lord: for he careth for thee. Our heauely father knoweth that you haue neede of these things, meat, drink, & clothes. He ministreth these things in due time to the beasts of the earth, the foules of the aire, the fishes of the sea: and will hee not keepe his promise vnto vs, for whose sakes he hath made these creatures, and hath made vs Lords ouer them? What cause haue we to mistrust his purpose rather then the bird y<sup>e</sup> flieth forth in the morning, vpon this naturall perswasio<sup>n</sup>, that he shall find food, not doubting but that he who made him, wil not suffer him to starue with  
D hunger?

Psal. 23.

hunger? Haue wee seene such as put their trust in him, starue with hunger, die with cold, or perish thzogh nakednes? It hath not bene heard of, that the righteous hath ben forsaken, or his seede begge, wanting bread. For, they that know the name of the Lord, wil trust therein: for he forsaketh not them that seeke after him. And he willett vs in the day of our troubles to call vpon him, adding this promise, that hee will deliuer vs. Whereunto the prophet David did so trust, feeling the comfortable truth therof at sundry times, in many & dangerous perils, that he perswaded himselfe (all feare set apart) to vndergo one painfull danger or other whatsoever: yea, if it were to walk in the vally of the shadow of death, that he should not haue cause to feare: cōforting himselfe with this saying (which was Gods promise made vnto all) For thou art with me, thy rod and thy staffe, euen they shall comfort me. As Gods staffe waresn so weak, that we dare not now leane too much thereon, lest it should break: Or is he now such a changeling, that he wil not be with vs in our troubles, according to his promise? will he not giue vs his staffe to stay vs by, and reach vs his hand to hold vs vp, as he hath bene wont to do? No doubt but that he wil be most ready in all extremi-

tie

tie to helpe, according to his promise. The Lord that made thee (*O Iacob*) and hee that fashioned thee (*O Israel*) saith thus, Feare not, for I will defend thee, &c.

Isay 43

20 He is that mightie Captaine, who hauing vnder his gouernment many souldiers and seruants, hath them at his commandement, that when he biddeth them go, they go: when he saith abide, they abide: & when he willethe the to do this or that, they obey his word. For, paine, pleasure, griefe, ease, sickness, health, life, and death, are at the becke and call of God, and do come and goe at his appointment, as the faithfull Centurion confesseth in the Gospell: Yea, hee worketh so forcibly in his children that leane vnto his promise, that he maketh to them, of paine, a pleasure: of griefe, ease: of sickness, health: and of death, life: as contrariwise to the unbelieuing, pleasure, ease, health, and life is a weary, irkesome, and painefull death.

Math. 8.

Math. 8.

21 But reason and our flesh are hardly perswaded that we are beloued of GOD, when we be exercised with afflictions: and yet the autho<sup>r</sup> of the Epistle to the Hebrews saith, That if we be not vnder chastisement (whereof all are partakers) we are bastards, & not sons. And S. Paul to the Romanes bringeth in the complaints of the Saints which

Heb. 12.

Rom. 8.



Psal. 44.

were tormented and afflicted before Christs time : For thy sake wee are deliuered to the death all the day long : wee are accounted as sheepe to the slaughter. They which made this complaint, were (as cannot be denied) most deare vnto God : & yet they make this sorrowful complaint; We are accounted as sheepe to the slaughter. As if they had said, We are otherwise dealt with, then the Fathers in the old time were dealt withall: vnto whom God seemed to beare great fauour when as he enriched them, fought for them, gaue them victorie, & with excellent names and titles made them famous & honorable, we say we are now otherwise dealt withall: for wee are deliuered vnto the enemies as sheepe to be slaine, as vnto whom they may doe what pleaseeth them : death hangeth all the day long ouer our heads, and we are neuer in securitie : but yet herein we are comforted, that we are not in this perill as men that suffer for euill doing : but, for thy sake, that is, for religion and godlinesse.

22 Whereby also wee are admonished, that paines, punishments, and death, make not Martyrs, but the cause : for otherwise many suffer many grieuous things, and yet are not Martyrs nor Confessors. If punishments make Martyrs, then the Papists at  
this

we should  
then haue  
many  
Martyrs  
at this  
time in  
England.

this day might truly boast of Martyrdome,  
when, for their trayterous desert to their  
Prince and Countrey, they rightly are exe-  
cuted. And some Sectaries and Schisma-  
tiques, which would faine be reputed Con-  
fessors, might then haue some iust colour to  
complaine of persecution, when they are by  
Ecclesiasticall censure iustly punished. But  
these are such Martyrs and Confessors, of  
whom S. Augustine writing to Boniface, *de*  
*correctione Donatistarum*, and in other pla-  
ces, complaineth, saying: that in his time,  
there were Circumcellions, a furious kind  
of men, which if they could find none that  
would kill them, would oftentimes breake  
their owne necks head-long, and would slay  
themselues. These men (saith he) must not  
be counted Martyrs. These are not sheepe,  
but goates: these are not led against their  
wills, but runne headlong through ambition  
and proud conceit. These rammes follow  
not the example of Christ, of whom it is  
written, that when he was led like a sheepe  
unto death, yet did he not open his mouth:  
for these open their mouthes too too wide, vt-  
tering blasphemies against Magistrates:  
these haue forgotten the sentence of the A-  
postle, If I should deliuer my body to bee  
burnt, and haue no charitie, it profiteth

1. Cor. 13



Marks of  
a true  
Martyr.

me nothing. Therefore Martyrs and Confessors, beside the goodnes of the cause, must be mecke, patient, and charitable.

23 Therefore wee, hauing a good cause, ought with patience and meekenesse to bee ready prepared, when triall shalbe, to suffer persecution and tribulation, after the example of the holy Martyrs of the old time, because the Crosse alwayes followeth them which wil liue godly in Iesus Christ. Then he who hath promised vs, that neyther in fire, water, no noz yet in the shadow of death he will be from vs, but will be our buckler, defender and shield, faithfully will performe the same, in such wise, that no temptation shall so assaile vs, but that hee will giue vs a ioyfull end and deliuerance.

24 The Holy ghost hath caused many histories to be kept in writing for vs, that liue now in the later age of y<sup>e</sup> world, to this end, that we should not only beholde in them the fiery raging of the world (from the beginning) against the people of God, and how stoutly they withstode and ouercame by faithfull patience the malice thereof, but also by reading of them wee should in our like troubles, learne like patience, receiue the same comfort, and being thoroughly tried, conceiue a sure hope of the same victorie.

which



which they, after many and sundry trialls, did winne : wherof we shall not be disappointed, if we to the end strue lawfully. If it be too hard, and aboue your capacitie, to behold all the histories and examples propounded in the Scriptures, and the Chronicles of Christs Church, with such consideration that you may espy & behold in them, the order of Gods working with his church in all ages : and if you do not vnderstand in diligent perusing them, that the end & issue was euer ioyfull and glorious victory & deliuerance, wherewith to comfort your selues in the middelt of miseries : take into your hands the comfortable history of King David : marke his whole life, frō that time hee was taken from his fathers sheep vntill his death: behold him in your selues, whēsoeuer you shalbe afflicted with any kind of crosse.

25 After that the Lord had found out David, a man after his own mind, and appointed him king ouer his people, who laboured worthily to deliuer & defend Gods people from their enemies the idolaters, that dwelt neere about him : he did not grāt vnto him, such quietnes, neither to his people, but that he was in continuall troubles, and no small dangers during the life of Saul ; and also after Sauls death, the Idolaters, and also Sauls friends,

friends, seeking all the ways that might be, to depose him from his kingdome.

2. Sam. 15

26 And not only was he thus bered with his forrain enemies, but also most grieuoufly of all other, by those of his household, who should haue been his most deare friends: his owne naturall sonne Absolon, his most priuy counsailers, the Nobilitie of his realme, & the most part of his subiects. Absolon pretending to his father David a great holines (as the manner of hypocrites is) desired to haue leaue to goe vnto Hebron, there to sacrifice, for the performance of a vow which he had made in the time of his being in Syria: but his meaning was, to obtaine the kingdome from his father, & stir vp all Israel against him: which he brought to passe. David was banished, & pursued to the death by his owne sonne, who wrought so much villany against his owne father, that he did not forbear, in the despite of him, to mis-vse his fathers wiues in the sight of all the people. How grieuous and dangerous this sodaine change was to David, and to the people, which were but a few, in respect of y great number of the malicious hypocrites which followed Absolon, it appeareth plainly in the story, and you may easily consider.

27 The best that was like to come of the matter,

matter, was, that while the kingdome of Israel was thus diuided, Gods enemies the Philistines, which had lyen long in wait therefoze, should snatch vp from both the parties the kingdome of Israel, and not only vtterly banish Gods true religion from among the Israelites; but also bring them, their countrey, and their posterity into most miserable bondage and thraldome, and that to Gods enemies, the most vile people and hated of the Lord.

28 David in all these perillous dangers of his owne life, losse of his kingdome, and vtter destruction of Gods people, did not discourage himselfe; but vnderstanding all this to be the work of Gods owne hand, acknowledging the true cause, vnsainedly did perswade himselfe, that the Lord after a time, when his good will should be, would giue a comfortable end to all these stormes and bitter pangs. His whole behauiour he himselfe described in a psalme, which is left in wryting, for vs to learn hereafter how to behaue our selues in the like persecutions.

29 When he was fled from Ierusalem, and the Priestes were departed from him with the Arke of the Lords Couenant, hee went vp vnto mount Oliuet bare foot, wept as he went, and had his head couered: and so



so did all the people that were with him: and he made his mone vnto the Lord, saying: **O** Iehouah, how are they encreased that trouble me! how many are they that rise against me! how many are they that say of my soule, there is no help for him in his God!

30 **W**onder not, though this good King, with a heauy heart, and sorrowfull cheare, doth lament & bewaile his dolorous estate. Would it not grieue a King, when he thinketh of no such matter, sodainely to be cast out of his royall seate, & brought in danger of his life, & that by his owne naturall son? Can the displeasure of any enemy so much pierce the heart of a kinde father, as the vn-naturall crueltie of the sonne to seeke his death, of whom he himselfe had his life? It grieved him no small deale, to perceiue such as had bene his wise counsaillers, whom he much trusted (whose duty it had bene, with the spending of their owne liues, to haue defended the common-weale, brought to a good and quiet order both in matter of policy, and of Gods true religion) to be the supporters and maintainers of an hypocrite, who had neither respect to Gods true honour, nor yet consideration of duty to his most honorable Father, neyther regard to the prosperous weale of his native countrey. But nothing  
of

of all these grieved him so much as this one thing, the remembrance and true acknowledging in himselfe, that he himself was the onely cause of all these evils. Hee called to remembrance, that these plagues fell vpon him sent from God, whose worke it was, & that for his sins which were the cause thereof: and this made him weepe and mourne. For, so soone as the Prophet Nathan had warned him of his offence, he cried *Peccavi*, I haue sinned: and afterward when he saw this grievous and sudden change follow, he perceiued it came partly by his sinne, by the worke of GOD, and therefore submitted himselfe wholly to Gods will, saying: If I shall finde fauour in the eyes of the Lord, he will bring me againe, and shew me both his Arke and the Tabernacle thereof. But and the Lord thus say, I haue no lust vnto thee: beholde, heere I am, let him doe with me what seemeth him good in his eyes.

31 Thus the worthy man of GOD acknowledgeth his troubles to be of GODS hand, his sinnes to be the cause: and therefore humbly and faithfully submitteth himselfe to Gods ordering, well content to receive whatsoeuer should be laid vpon him. Hee assured himselfe, that when he himselfe was most weake, then God would declare

clare his strength for his owne glory sake : and after he was reduced to faithfull repentance by the correction of his mercifull father, then the rod should be cast into the fire.

32 This consideration of plagues and tribulations, both to private men particularly, and also of Realms & whole Commonwealths is diligently to be weighed, that as they come from God, so they haue this end, that they tend partly to his own glory, partly to our profit & amendment. For although sin be the generall cause wherefore all mankind was, is, and shalbe molested with many and sundry kindes of troubles and calamities, yet the calamities and afflictions are not to all kinde of men alike, nor yet for one end and purpose. For the wicked and reprobate are punished, and whipped of God, to a farther end & meaning, then the godly and chosen children, who are the true Church of God, the living members of Christ, and such as shall neuer be separated from God, and their louing Saviour in Christ Jesus.

33 These, although they be neuer without trouble in this world, but alwaies exercised vnder the Crosse, yet the cause and consideration why God will haue them thus exercised, is eyther for the honour and glorie of his owne name, or the profit, commodity, & exceeding



exceeding benefit of them whom he thus afflicteth, eyther else for both these considerations together: for that there is no trouble that comes to Christs Church, or any member thereof, which appeareth not plainely to redound to Gods glory, and the profit of the afflicted, if it be well and iustly considered.

24. Thus you may plainely see, how God hath wrought in his Church in olde time, and therefore should not discourage your selues for any sudden change: but with David acknowledge your sins to God, declare vnto him how many there be that bere you, and rise vp against you, naming you Hugonites, Lutherans, Heretiks, Puritans, and the children of Belial, as they named David. Let the wicked idolaters bragge, that they will preuaile against you, and ouercome you, and that GOD hath giuen you ouer, and wil be no more your God: let them put their trust in Absolon, with his large golden locks, and in the wisdom of Achitophel the wise counsailler: yet say you with David: Thou, O Lord, art my defender, & the lifter vp of my head. Perswade your selues with David, that the Lord is your defender, who hath compassed you round about, and is (as it were) a shield, that doth couer you on euery side. It is he onely that may and will com-  
passe

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pasſe you about with gloꝝy and honour. It is he that will thruſt downe thoſe proud hypocrites from their ſeat, and exalt the lowly and meeke: It is he which will ſmite your enemies on the cheek-bone, and burſt all their teeth in ſunder: hee will hang vp Abſolon by his owne long hayze: and Achitophel, thꝛough deſperation, ſhall hang himſelfe: the bands ſhall be broken, and you deliuered: foꝛ this belongeth vnto the Lord, to ſaue his from their enemies, and to bleſſe his people, that they may ſafely procede in their pilgrimage to heauen without feare.

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## CHAP. XII.

Concerning the alteration of true Religion in all Ages.

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**A**lbeit David and his kingdome, after he was annoynted King ouer GODS people, were exerciſed with many troubles, during his time: yet he obſerued the ordinances of the Lord, and kept the true religion among his people, according to the Commandement of God. After him Salomon

mon had gouernance ouer **GODS** people: who in the beginning of his raign walking after his father David, did build **GODS** Temple, and obserued the true Religion: but that lasted but a while: for in his latter yerres, he fel to Idolatrie and seruice of false gods, so that the true seruice of God began to be corrupted.

2. After him his sonne Roboam raigned: at whose beginning the Realme had such a miserable chage, that it could neuer after recover it selfe againe. For the kingdom was diuided, & ten Tribes which were called afterward Israel, fell from Roboã, and frõ the true Religion vnto Idolatry, and false seruing of God: and so cõtinued in false superstitious religiõ, alwayes hating the true religion of God, killing the Prophets that did teach the truth, and the godly people that cõfessed the same many yerres; and yet all that time perswaded themselues, that they had the true seruice of God, & that their doings did much please God. Yea, the face of Gods Church was so blemished, & brought to such a small number of true Professors, that the prophet Elias complaineth, that there was not one left but he alone: whose life also they sought after. Consider well this history, & the working of God with his Church & true religion



ligion. The prophet Samuel had taught the people the true seruice of God : the worthe king David maintained y<sup>e</sup> same al his time, but with great difficulty . Salomon his son (a prince of most singular wisdom & knowledge, perfectly instructed in the ways of the Lord) fel from God, corrupted Gods religion, with the false seruices inuented by man: insomuch, that the Lord was so offended therewith, that he cut off frō the rule of his posterity, the most part of the kingdome: for the ten Tribes were neuer after him vnder the gouernance of his successors: neither did they afterward walk in the fear of God, but in idolatry and false religion, till at the last God sent y<sup>e</sup> Assyrians to inuade them in that wise, that they ouercame them, carried them forth of their owne country, dispersed them in many countries among the heathen, sent strangers to inhabite their land, and so vtterly destroyed the kingdome.

3 This was a fearful iudgement of God: where he had but one smal kingdome in the whole world that bare y<sup>e</sup> face of his church, where his true honour was maintained, and that so sodainely, of twelue Tribes, ten should fall from God to Idolatry, and false religion: yea, and the other also during all the time of Roboam, and his sonne Abia,  
after

after him. So that during al this time, there was not in the world any Church or people where the sincere religion and pure word of God was receiued by publike authority and common order : although God reserued alwayes some that priuately serued him, and feared his name faithfully, who were alwayes so hated and punished by the Idolaters, that their liues were bitter vnto them.

4 In those days did the Idolaters make y<sup>e</sup> selfe same reasons & arguments against the prophets & their doctrine, which idolaters do make now against Gods people, & his true religion concerning generalitie. The faithfull then liued among those Idolaters with no lesse perill and danger, then the Christiāns haue done in Spaine and in other countries, where the Gospel hath not free passage. The Prophets were then imprisoned, and driuen out of their country like seditious heretiks, the causers of all euill, as the true Preachers in some places of Christendom now are.

5 After the death of the wicked Kings of Iudah, GOD visited his people with some light of the truth by the meanes of Asa, and King Iosaphat after him : who restored (although not perfectly) the true religion, banished the false, and destroyed the Altars of the Idolaters. The which reformation was  
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done



done, not without great difficulty & trouble, and continued but a small time in that same order. For Ioram, the son of king Iosaphat, ouerthrew the true seruice of God, contemned it, & brought in the place thereof, the superstitions and idolatries of the kings of Israel: & so the Church continued neuer perfectly reformed, but alwaies afflicted, til the time of Ezechias. For although Asa, Iosaphat, Ioas, Amazias, Vzzias, & Ioatham, attempted a reformation, and were indifferently good kings, yet was not the Church cleansed of all the Idolatries, and false counterfeit religion: as it appeereth by the Prophets, Elia, Amos, Isay, Osea, Micha. But the worthy king Ezechia, in the first yeare of his raigne, began to reforme religion, brake downe & banished all Idols & Images, Hill-altars, and whatsoeuer was against Gods commandement, restoring Gods true Religion after the rule of Gods word. The which thing as he brought to passe, not without great trouble and difficulty, so it continued in puritie but a litle time. For his son, wicked Manasses, who reigned after him, put away, & did forsake the true way, and brought in againe all manner of Idolatry & false religion: and did grievously punish & persecute the faithful people & true Prophets. He shed (sayth  
the



the Scripture) innocent blood exceeding abundantly. In like manner did his son Ammon also, who reigned after him.

6 This grievous change remained thus, untill the good King Iosias made a new and godly reformation: which ought to bee a glasse to all Princes to beholde themselves in. But this godly reformation of this good king did not continue: for his son, & all the Kings of Iuda after him, forsooke the waies of God, & restored againe the idolatry & false religion of their forefathers, & so continued till God sent the king of Babylon, to destroy their City, Temple, & Country; who also led them captiue into Babylon, where they continued many years in great afflictions: as it appeareth by the Prophets, Ieremy, and Daniel: so that in five hundred yeers and aboue, in the dayes of all the kings of Iudah, Gods religion was set forth, and receiued in publique order sincerely and perfectly, and the contrary vtterly banished and abolished. But in the times of David, Ezekiah, and Iosias, (as Iesus the sonne of Sirach witnesseth) all kings, except David, Ezechias, and Iosias, committed wickednes: for euen al the kings of Iudah also forsooke the lawes of God.

7 With what difficultie and troubles, Gods religion and true service was restored

after the returne of Gods people from Babylon, & how short a time it continued in purity, what troubles and grievous persecutions the true seruants of the Lord suffered, it is partly set forth in Esdras and Nehemiah: after in Hester, and then in Machabees. And although vnto the conning of Christ, there was an outward face, and beautiful shew of Gods religion among the Jewes: yet was it so defaced, and utterly falsified with traditions of the Pharises, who were at that time in estimation, that Christ himself doth testifie, that their seruice was but vaine traditions of men, and the comandement of God was not obserued. All that time there were no Prophets to instruct them in the right way: for, immediatly after the captivity, all prophcing ceased in Israel. Now peruse the historie of our Saviour Christ in the foure Euangelists, & you shal perceiue in what estate Christ found his true religion: what paines & trauell he tooke to restore the true & sincere honoring of God: with how great difficultie he brought it to passe: and at the last, how it cost him his life. After whose death, the cruelty of them who would seeme to haue & maintaine the true honoring of God, ceased not, but stirred vp most vehement persecution against the true Church of Christ

Christ, and dispersed it throughout all the world. With what paines, troubles, & difficulty, true Christianity was planted, & false religion put away, S. Lucas partly mentioneth in the Acts of the Apostles, who spent their liues in the building of Christs church.

8 After Christs death, the cruel tyrant Nero the Emperour, did persecute the Church most cruelly: after whose time the Church was in some quiet, but not long. For Domitian the Emperour, did persecute Christs Church, to destroy his true religion, most hainously. Nerva his successor was friendly to the Christians. Traian after him, a cruell persecuter & enemy: and then Hadria; after whose time the Church had rest for a while. For shortly after, the christiāns that were in Asia, & also the west parts, were cruelly disquieted. Shortly after this time, did Englad receive the Christian faith, and was the first Countrey of all the world that receiued the Faith of Christ by publique authority, Lucius being the first Christian King. But the purity of Christs truth did not long here continue, not much aboue one hundred yeeres.

9 Severus th' emperour wrought al y means that might be, to destroy Christs church, and to subuert the true religion with most sharp persecutions: after whose time, there was



some quiet. But, shortly after the cruell tyrant Maximinus did soze molest the faithful: & likewise after him, Decius, Gallus, Hostilianus, Lucius & Valerianus. Galienus grated the Christians peace: Aurelianus persecuted them. And Dioclesianus more like an infernall Serpent then an earthly man, did as it were deuoure the Church most cruelly. In his time, was the greatest persecution that hath bin before: the tormentors were much more weary in shedding of Christian blood, and cruelly tormenting the faithful, then the holy Martyrs were in suffering the paines. There were in this persecution, within thirtie dayes, aboue seuentéene thousand Christians killed most spitefully.

10 But Constantine the good Emperour became a Christian, set the Church in peace, and was the first Emperour that did by public like authority put downe gentility, and truly maintained Christianity. But that lasted not long: for, within short time after, Iulianus the Apostata being Emperour, went about to vndoe al that Constantine had done, vsed wóderfull policies to destroy the Christian Religion, and did afflict the faithfull very grievously. After this time, the Church was grievously molested by the Arians: after, with Hunnes, Vandales & Gothes: and

Eusebius  
Eccl. hist.  
lib. 8. ca. 9

so continued many yeares, till all good learning began wonderfully to be decayed. And at the length, albeit the Church seemed to be at rest, yet hath it bene euen vnto this day miserably afflicted, and wonderfully defaced by two vicars of the deuil, put in commissiō at one time, about eight hundred yērs since: the one, Mahomet, for the East: the other, Antichrist of Rome, for the West. The one foraine, the other a more neare and domesticall enemy to Christians. For, during these foure hundred yeares, Rome hath bene Tophet, and the valley of Hynnon, and the very Altar whereon hath bene sacrificed the bodies of Gods children: whose tyrannie and outrage is such, that the Kings and Potentates of the world, haue bene, and are greatly dammified, and iniured by her; as appeareth by many notable pageants, which she hath played before our time: among which, this one shall serue for many.

11 Pope Innocent being displeased with George Pogiebracius king of Bohemia, for fauoring of Iohn Hus & his religion (that is to say, for playing the part of a godlie Prince) did excommunicate and depose him, appoynting his kingdome to Mathias. But Fredericke the Emperour would not thereto consent: and especially after the death of the

aforesayd George, when the Emperour and  
 the Bohemians leauing out Mathias, did  
 nominate Vladislaus (son of Casimirus, king  
 of Polonie) to bee King of Bohemia. For  
 the which, great warre and trouble kindled  
 betwene him and Frederick the Emperour:  
 wherein the Emperour had bin utterly ouer-  
 throwne, had net Albertus duke of Saxonie,  
 rescued the Emperour, and repressed the be-  
 hemency of Mathias. This fire of dissension  
 being kindled by the terrible thunder-bolt of  
 the Popes excommunication, did yet a grea-  
 ter mischiefe. For, it hindred the said Ma-  
 thias in his expedition against the Turkes,  
 wherein he should haue bin set forward and  
 ayded by Christian Princes and Bishops.  
 The like curse and excommunication hath  
 been denounced by the Antichristian Bishop  
 Pius Quintus, for the like cause, as wee all  
 know, against M. Elizabeth: but the same  
 hath been altogether turned to her & her peo-  
 ples good, by him that can and will blesse,  
 where Balaam curseth. What should I need  
 to set before you the bloody broils of France,  
 & of the Low-countries thereto adiopning,  
 wrought and brought to passe by this dome-  
 sticall enemy, vnder the colour and name of  
 a holy league, thereby to maintaine idolatry  
 and superstition, and to rôte out the religion  
 and



and seruice of Almighty God: It is too too manifest: they haue felt it, and all the world cannot but cōdemne it. But what better can be expected: Can any good come from Rome? No verely. For as Babylon is full of Ostiches: as Africa yēerly brēdeth some monster: and as Sodome & Gomer sendeth forth yēerly noysome stinches: so the church of Rome is the nurse and fountaine which sendeth forth error, rebellion, & vtter desolation (if it were possible) of all Christian kingdomes.

12 Now weigh and consider with your selues this same brieife rehearfall of the seat of Gods Church: how the Church of the Israelites was afflicted in the time of y<sup>e</sup> Kings, then carried into a strange Countrey captiue: after their returne & reedifying of the Temple, what great perills and troubles it sustained, till after the dayes of the Machabees: next, cōsider the history of Christ, and the Acts of the Apostles: After this, the ten notable persecutions, which the Church suffered vnder most cruell tyrants, from the eight yēer of Nero, by the space of threē hundred & twenty yēeres, vnto the time of Constantine, & from his time threē hundred yēers after by the Arians and barbarous Hunnes, Vandals and Goathes, by whose meanes good learning was decayed, and ignorance brought

brought in : & then marke with aduise-  
ment, how that from that time hitherto Mahomer  
hath vsurped & afflicted the East church, and  
the Pope the West : for he began to exercise  
his proud power ouer the Church, about the  
same time that Mahomer brought in his re-  
ligion. Consider I say with aduise-  
ment in all these times, how little while Gods Religi-  
on was maintained in the Church : what  
perillous changes were in the kingdome :  
what exceeding cruelty was alwayes vsed  
against the people of God, as though they  
had borne heretikes, his word condemned as  
heresie, and the cause of all euills : and you  
shal easily perceiue that neither Gilgal, Silo,  
nor Mispah can assure the Lords Taberna-  
cle any rest : and that Religion keepeth not  
her place and standing any long time.

13 The vse and profit which is to be made  
heerof to our selues, is this : that forasmuch  
as God hath giuen vnto vs his word, & the  
ministry thereof, in such wise, that we haue  
amongst vs (blessed be his name therefore)  
his true religion & seruice : let vs not grow  
secure, forgetting our duties vnto him in re-  
gard of so vnspeakeable a blessing : lest hee  
come shortly and remoue our Candlesticke  
fro vs. For he hath no lesse cause to erecute  
his iudgements against vs now, then he had

in old time against the obstinate & vnthankfull Iewes; of whom he complaineth thus: What shall I do vnto thee, O *Iacob*? thou *Iuda* wouldst not obey, I wil turne me to other Nations, and to those will I giue my Name. For, he intreateth vs continually as a father doth his sons, as a mother her daughters, & as the Nurse her yong Babes, that we would be his people: and yet by our disobedience we refuse. It is therefore to be feared, that the Kingdome of God shall be taken from vs, and giuen to a nation which wil bring forth fruits of the same. For I am verily perswaded, there is nothing that will more speedily depriue vs of Gods fauor, and that will sooner bring vpon vs his heauie iudgements, then our vnthankfulness, in abusing his Word and Ministry.

14 It saith with vs, as it did with the Israelites, after their mighty deliuerance out of Egypt, in the wildernes: who at the first when Manna was strange vnto them, liked it wonderfully, so that they would run out euen on the Sabbath, although they were forbidden to gather it; but some after waxed weary of it. Euen so in the beginning of Quene Elizabeths most happy raigne, wee all, as men almost hunger-starued for lacke of the spirituall foode of Gods Word, the  
Manna



Manna of our soule , were right glad by what occasion, or from what maner of person soeuer we might heare that Angelicall tidings ( as it were from Heauen ) of our saluation in Christ , and of our iustification through faith in him: Yea, how ioyfull were we then to heare God serued in our bulgar tongue: But now either through negligence or lazinesse, we sit at home: or if we come to Church, it is either to heare newes, or eloquent phrases from the Preacher, or to undermine and intrap him, or peraduenture to fetch a nap or two, or to meet a friend, &c.

15 Throgh this fulnesse, some are growne so lazie and vnlusty towards the spirituall Manna, that they will no more go seeke it abroad, as in former time of neede: but will haue it brought home to their houses; and so make the publike Minister, a parlor Preacher, as if it were now a time of persecutiō: whereas Eli hath his open place by one of the pillars of the Temple, where any man may finde him which is desirous of knowledge. For they which desired to be instructed by Christ, asked him: Rabbi, *ubi habitas?* Master, where dwellest thou? He answered, Come and see: and they came to him, & not he to them. He himselfe commanded it should be so: If any man thirst, let him come to me.

16 And as touching religion, many be of Gallios mind, that it is nothing but a question of names: or of Pharaohs mind, that it is but a vaine thing: or at most, of king Agrippaes mind, to be halfe Christians. But Nazianzen to the Arians saith, *Aut totum honora, aut totum abijce*: Either honour Christ wholly, or cast Christ wholly away.

17 There be also many that deale with Gods word & his religion, as doth the Butterflie with the swēete flowers: and that is, euen to die their wings with them, that they may seem to be of a fair painted colour: these thinke that holinesse consisteth in often and much hearing, how litle soeuer they practise. They can endure the sowing of a Gomer, although they reap but an Epha. To these it may be said, as Phocian said somtime to the Athenian bands, *O quam multos duces, quam paucos milites!* more teachers then followers.

18 And as for the ministry, it serueth for nothing now-a-dayes but euen for a whetstone, to set the peoples tongues on edge. Come, say they, let vs smite Ieremie with the tongue, and giue no heede to his words. Gods Ministers haue cause to complaine, as Ezechia in his time, that they be iudged and condemned at the doores of mens houses: or as Christ and his Apostles, by the fire  
side:

side: and as Iohn Baptist, that they receiue their iudgement at the Table-cloth, or carpet, not from any Iudiciall seate.

19 Doe we thinke that GOD will suffer still this contempt of his word & ministerie unpunished: he hath already looked a long time for our amending, and hath long borne with our euill doing. And as it is truly said of God in respect of his long sufferance, that he hath leaden feet: so as truly it may be said in respect of his heauy iudgements following the same, that he hath yron hands. He commeth against vs slowly: but when he comes, he payeth home surely.

20 For these forty and seauen yeeres past, who hath led the life of Delights, but we: what nation vnder heauen hath been happy, but our English nation? Our GOD hath long loued vs: our God hath long suffred vs, & with his cheerefull countenance hath most louingly looked vpon vs. But euen as the Troians, when their city was beaten downe flat to the ground, said thus: *Troia fuit*: there was a Troy, or, we had a Troy: so the time may come, wherein we may say, God was in this place, & we wist it not: we had once Gods fauour, and we acknowledged it not. Nay, if Gods mercy had not been a barre to hinder the proceedings of the enemies of his Church,



Church, the time of desolation had alreadie fallen vpon vs : especially vpon the death & dissolutiō of our late gracious Soueraigne. Which day, the Iebulites of this land expected, with a longing desire, as Esau did wait for the dayes of his fathers mourning, that they might imbꝛue their hands in the bloud of all true harted Iacobs of this realme. But when the Sunne of our prosperity was not eclipsed, by reason of a most happy succession of a gracious David, whom God placed vpon the seat of this kingdome to rule his people with a wise and prudent heart ; Then wee sayd, that our hil was so strong that it could neuer be remoued, and that wee were quite out of reach of all aduersitie : but sone after the Lord shooke the Tower of our happinesse with two stormes. The one was the sword of the denouring Angell, which tooke away at the least forty thousand of our brethren & sisters, within the space of two yērs or vnder : the other was, the trecherous attempt of wicked subiects against our gracious lord, & king & the state. But these clouds were no soner ouerblown, but again we returned to our security : & then we were sunck into the depth thereof, pleasing our selues in our owne waies, & putting the euil day farre from vs, thē were we vpon yē sodaine thrust into

Watson &  
his com-  
plices.

The  
fecreie  
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treason.

into the bzim of cōfufion, by that late, cruel, inhumane, & diabolicall treason, practised by disloyall & miscreant wretches, against the King, the Quéene, their royall issue, & the Estates of the land, Ecclesiasticall and cinill.

This treason was as a Sea, wherein all other Treasons haue lost themselves. No tongue is able to expresse, nor any heart is sufficient to conceine the depth of this intended Villany. Let vs imagine what horror it had béene for vs to beholde with our eyes, our cities and toiwnes inuironed with domestical enemies, who were ready to ransacke our houses, to confiscate our goods, to massacre our children, to draw the sword of warre in the land of peace, to quench the light of our Israel, and to remoue our candle and candlesticke out of the place. But, blessed be the name of our G<sup>OD</sup>, the kéeper of Israel, who neyther slumbzeth nor flæpeth, who hath preserved vs from the violence of our enemies, & hath deliuered vs *faucibus fa-* *ti*, out of the iannes of death and destruction: The snare is broken, and we are deliuered. Our King, the Lords annoynted liueth, to the glory of God, & the good of his Church: our vertuous Quéene flourisheth as a fruitfull Vine vpon the walles of his Palaces: their royall séeð prosper in their sight: and al  
god

good subiects of the Land, of what condition soener they be, haue their hearts filled with ioy, & their mouths with the songs of thanksgiving, for the Lords gracious protection ouer vs. And for our enemies, shame hath couered their faces: they fret and gnash with their teeth: into y<sup>e</sup> same pit which they haue digd for others, they are fallen themselves: the sword which they sharpened for others, entreth through their owne sides, their bane-fire of Gun-powder turned into a bone-fire of ioy: With the same fire they thought to burn vs, they haue been slaine, or scorched themselves. This is the Lords doing, & it is wonderfull in our sight. It was a worthy consideration of a learned man of later times, who saith to this purpose; *Est autem hac peculiaris ars, ut ita dicam, diuina sapientia, ita temperare conatus malorum, ut illorum impietatem vertat in suam gloriam: & exitium quod alijs intendunt, vertat in authorum perniciem & bonorum felicitatem:* This is (as I may so say) the skill and the speciall trade of the wisdom of God, so to temper and order the endeauours and attempts of wicked men, that he turneth them to his owne glory; and the destruction which they attempt against others, to the vtter vndoing of the authors of it, and to the happiness and comfort of the godly ones.

So it is to  
all the ene-  
mies of  
Sion.

Erasmus  
vpon the  
Psalme.



The 5. of  
Nouem-  
ber. 1605.

Bernard.

A most sure and euident demonstration hereof we haue in our late deliuerance : for our intended destruction is turned vnto the confusion of our aduersaries , vnto the furtherance of the Gospel , and to the increase of Gods glozy. Oh ! let this be obserued aboue all the daies in the yeare : let it be writ in Calenders, in golden letters, that not only the age present, but the generation to come, may be stirred vp vnto due thankfulness : and ye the beloued of our Lord Iesus , who are participants & beholders of this great and wonderful mercy, acknowledge it with thankfull hearts & lips , and make knowne your thankfulness by your continuall obedience : for, true thankfulness is not verball, but cordiall and actuall : & therefore as Bernard hath very worthily obserued , it is called, *Gratiarum actio, non gratiarum dictio.*

If we despise or set light by so great graces of the Lord , we are to looke for none other , but that the Lord will take the rod in his hands againe, and vtterly confound and ouerwhelme vs with his iudgements, who would not be reclaimed to true & vnfained repentance by his euerlasting mercies : for the Lord will not be mocked, neither can hee be deceiued : that which we sowe, that same shall we assuredly reape. If we sow the seed  
of

of disobedience, vnthankfulness, & Apostasie, then shall we also reape the fearefull crop of death and euerlasting destruction, both of bodies and soules. From the which the Lord of his infinite mercy saue and deliuer vs.

21 Let vs then in time recall our selues to a better consideration: & let vs constantly and thankfully imbrace the word of God, and perseuer in the way of godlines. It was king Hezekias most commendation, that he did cleaue vnto the Lord, and departed not from him: and it was a Christian resolution of Policarpe, to the Lieutenant of Antony, who incited him to deliuer himself from imprisonment & bonds, by blaspheming Christ: to whom he made this answer; These eighty sixe yeeres haue I serued him, and yet did he neuer hurt mee, and sure I will not forsake him now. Euen so let vs resolue, that forso much as we haue begun our Pilgrimage in the spirit, neuer to end it in the flesh: And that if all the world would fall away from God and his word; yet we, and ours, will serue the Lord. So shall we be sure in the end of this our Pilgrimage, which we haue passed with feare, to enter into that spiritual Canaan, which Christ our Iehouah hath promised vs.

Finis.

*To the Reader.*

**C**Hristian Reader, if by the grace and mercie of God, thou hast receiued that benefit, by these former considerations, which I haue prayed vnto **GOD** that euery one (which desireth to be a Christian indeede) may receiue ; I doubt not but thou hast a hearty feeling and sorrow for thy sins, with a detestation and loathing of the same, and doest earnestly desire to bee reconciled vnto Christ, and to be assured of the forgiuenesse of thy sinnes, and consequently of thy saluation : which by no better meanes thou canst accomplish, then by preparing thy self rightly and woorthily to receiue the holy Sacrament of the Supper of our most blessed Lord and Sauour Iesus Christ. To which end and purpose, I exhort and beseech thee, (euen for the loue of him who so dearely loued vs, that he gaue his life for vs : yea, and as thou tendrest the saluation of thy owne soule) that thou wilt enter into the Court of thy owne Conscience (which at the latter day will be a witnesse, either to iustifie or condemne thee) and examine thy selfe, (eyther by this which followeth, or by some other godly and Christian rule) especially whether thou haue that  
faith,



faith, that repentance, that thankfulness vn-  
to God, and that loue to thy neighbours  
and brethren in Christ Iesus, which is ne-  
cessary to the receiuing of so great a benefite  
and blessing, as is the body and bloud of our  
Lord and Sauour Christ Iesus, the onely  
price of our Redemption: lest thou bee  
found guiltie at the latter day, of the Lords  
bodie and bloud. For hee that eateth this  
Bread, and drinketh the Cuppe of the Lord  
vnworthily, is guiltie of the body and bloud  
of the Lord, and eateth and drinketh his own  
damnation: from which state good Lord de-  
liuer vs.

## THE COVRT of Conscience.

Wherein euery sinner may examine and try  
himselfe, whether he be fitly prepared  
to receiue the blessed Sacrament  
of the Lords Supper.

**D**earely beloued in our Lord and Sau-  
our Iesus Christ: If wee will be wor-  
thy receiuers of the holy Supper of our most  
blessed Sauour and Redeemer, it is neces-

sary wee hearken vnto the Apostle Saint Paul to the Corinthians, chap. 11. verse 27. where he sayth thus : Whosoever shall eate this bread, and drinke the Cup of the Lord vnworthily, shall be guiltie of the bodie and blood of the Lord. 28. Let a man therefore examine himselfe, and so let him eate of this Bread, and drinke of this Cup. 29. For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he discernes not the Lords body. Here the Apostle sheweth vs the danger of the vnworthy receiuing of the Lords body & blood, and also the meanes how we may be worthy receiuers of the same; namely, by examining our selues: that is, by preparing our hearts and consciences, in such wise, that we may confidently say with the Prophet Dauid, My heart is prepared.

2 The way then to prepare thy heart, is to examine thy heart, & to endeouour that it may be fit for GOD to dwell in. For thy heart and conscience is Gods Court: which he wil yeeld to no other. It is his throne: and none may sit there but he. It is called *Thalamus Dei*, Gods Bride-chamber: wherein none may iustly come, but the right Spouse.

3 This Conscience of man, is a certaine light wherewith God hath indued it, as a perpetu

perpetuall surueyour and beholder of those things which we haue thought, said, or done. And it is called a good Conscience, when it knoweth nothing but that which is good. But it is called a bad conscience, when it excuseth that which is euill.

4 There are three things belonging to the Conscience of euery one, be it good or bad: Knowledge, Testimony, and Condemnation or Iustification.

5 Concerning the first, it cannot be denyed, but that mans conscience putteth him in mind of those things which he hath thought, said, or done: as testifieth the Prophet David in these words, I do know mine iniquity, & my sins are euer before me. And speaking in y person of God, he saith: I wil reprove thee, and set thy misdeeds in order before thee.

Psal. 51.

Psal. 50.

6 The second thing which belongeth to Conscience, is Testimony, which euer accompanieth the warning and the gnawing conscience. The warning conscience is oftentimes lulled asleepe: but the gnawing conscience awaketh her againe.

7 This gnawing conscience carryeth alwaies with it a witnesse-bearer, which is a continuall remembrancer and register of all that we doe or speake. This is more then a thousand witnesses besides. If all the world



should say and sweare for thee, that thou art innocent, and yet thy own conscience accuse thee: that one shalbe more then al the other. Contrariwise, if all the world shall say that thou art guilty, and thy conscience shall testifie for thee, that thou hast committed no such offence: it is to thee as a brazen wall, & bulwark invincible against y<sup>e</sup> whole world.

8 Then commeth the third thing: which is Justification, or Cōdemnation. For, presently after the offence, the conscience of a wicked man is vnto him instead of an accuser, a Witnes, a Judge, and a Hangman. For no man can haue a more seuerer Judge than himselfe: because when a man iudgeth truly of himselfe, he doth not absolue himselfe.

9 Cain, hauing most vnnaturally slaine his innocent brother, felt the horrour of condemnation in his own conscience. And therefore fearing the iudgement of God, he said: Whosoever findeth me, shall slay me.

Iosephs brethren carried this condemnation in their owne consciences, for selling their innocent brother: and therefore with shame and confusion of face, said: What shall wee say or speake vnto my Lord? and how can we iustifie our selues? God hath found out our wickednesse. And Pharaο out of his owne guilty conscience said, (albeit like  
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Genes. 4.

Gene. 44

Gen. 43.

an hypocrite) I haue sinned against the Lord your God, and against you. Exod. 10.

Sauls owne conscience condemned him, in that he had persecuted David vniustly, and therfore said, Thou art more righteous than I: for thou hast rendred me good, & I haue rendred thee euill. Also Iudas for the betraying of his Maister Christ, felt such horroz of conscience, that he confessed, saying, I haue sinned in betraying the innocent bloud.

1 Sam. 24

10 Thus sinne begetteth an euill conscience: and an euill conscience in the wicked, begetteth damnable feare and desperation, which feareth his owne suspitions. The tyrant Caligula neuer had secure & quiet rest, but euer continued in horrible dread & feare. That monster Nero, after he had killed his mother, confessed that in sleepe he was much troubled with her, and tormented with Furies that burned him with flaming torches.

11 If there be such terrour of conscience in the wicked, how commeth it to passe that they are many times in such mirth and pleasure? Surely, because they are remoued from the way of sinners, into the Scoyners chaire, and then all is quiet.

12 There was a time when there was a conscience in the world: And is the world better for age? No verily: for conscience is now

1. Tim. 1.

now shrunke into Science : and vnder the full sailes of mens knowledge , they fall to make wrecke of conscience; according to the saying of the Apostle, Some hauing faith. and good conscience, haue made shipwracke of their faith.

Gene. 43.

Doest thou then (deare Christian) desire to haue the hope of eternall life seated in thy heart? Look that thou haue faith and a good conscience. Which if thou haue, thou wilt say with father Iacob, vpon the least suspicion of wrong, carry with you againe the money that was in your sackes, lest peraduenture it was some oversight.

Gene. 20.

Then wil your actions be so squared with truth, that with a good conscience you may say with Abimelech : with an vpright mind, and innocent hands haue I done this. Then will you say with Zachee : Behold, Lord, if I haue done any man wrong, I restore fourefold. And so, blessed shalt thou be, becaus thou art not condemned in thy owne conscience.

2. Kin. 10.

Therefore before thou comiest to the table of the Lord, follow the counsell of the Apostle, Let a man examine himselfe (that is, his conscience) and so let him eate. When Ichonadab came to Iehues Chariot, he said, Is thy heart vpright, as my heart is toward thee? So, when we come to be the Lords guests



guests, he would haue our hearts vpꝛight to him, as his is to vs.

This examination consisteth chiefly in this, to see and try whether wee haue these foure gifts of Gods grace: namely, Faith, Repentance, Thankesgiuing to God, & true Charitie towards our neighbours. For, first we must haue Faith, that is, a certaine and infallible assurance, and firme perswasion, that God is a mercifull Father vnto vs, in the name of his Son Iesus Christ our Lord, whora he deliuered to death for vs. Yea, e- uery sinner must apply Christ his merites particularly vnto himselfe. This Faith com- meth not of vs, neither is groundēd vpon vs, or vpon any thing that is in vs: but it com- meth from God, and is groundēd vpon God the Father, Sonne, and Holy-ghost, and vpon the promises of the Gospell confirmed inwardly within vs, by the working of the Holy-ghost, which crieth in our hearts Ab- ba, that is, Father. Furthermore, this faith is nourished, confirmed & increased in vs by the holy Sacraments. For, in the Supper, God as a good Father (after he hath once brought vs into his Church by Baptisme) nourisheth vs spiritually with the proper substance of his Son Iesus Christ, applying and making proper vnto euery one of vs the merit

Mat. 26. 2

Mat. 14. 21

Lu 22. 19

1. Cor. 11

Ioh. 3. 36.

Psal. 8. 7

Math. 11

Heb. 1. 2

merit of his death and passion. To this end and purpose it is, that Iesus Christ himselfe giueth vs the bread and wine: that he commaundeth vs to eate and drinke it: that hee saith, that the Bread is his body which is giuen for vs, and that the Wine is his blood which is shed for the remission of our sins: by which words he giueth himselfe wholly vnto vs: he will be our nourishment & spirituall life: he wil dwel in vs by his holy spirit, & wil that we abide in him by faith, that through beliefe we may not perish, but haue eternall life, whereof he is the onely Heyre and giuer. In like sort, the breaking of the Bread of the Supper, serueth to the confirmation of our faith, & sure warrāting of our saluation: insomuch as it assureth vs, & causeth vs to see with spirituall eyes, that Iesus Christ was once broken with the paines of death in Ierusalem, to deliuer vs from the same, and to get vs eternall life. Also in that, by the commandement of Iesus Christ, we take the Bread in our hands, & then the Cup: Moreover, in that that we eate the Bread & drinke the Wine, which turne into the nourishment of our bodies; we are certified, that by the hands of faith, we take and embrace Iesus Christ our Lord, for our only Sauour & Redēmer: and that by the same faith

faith we eate his body spiritually, & drinke his blood, to the hope of eternall life.

Now, every one of vs must liue by his owne faith, according as wee make our confession in the Belæse, which is called the Apostles, in that every man saith by himselfe, I belecue in God; and saith not, Wee beleue. We must not here cast in our brain, or think vpon the belæuing or vnbelæuing, vpon the worthinesse or vnworthinesse of an other man, but vpon our owne. For Saint Paul doth not teach vs to examine other men, or that other men should examine vs: but he saith, Let a man examine himselfe. Therefore let every one of vs for their owne part be assured in his heart, that Iesus Christ the true Messias, is come into the world to saue sinners: amongst whom he ought to account and esteem himselfe (by the example of S. Paul) the chiefest. Let him beleue that Iesus Christ came downe from heauen vnto earth, to lift vs vnto him from earth to heauen: that he was made the Son of man, to make him the child of God: that he was conceived by the Holy ghost, and that he was borne of the Virgin Mary, to perfit & clense his wicked conception & birth. Let him perswade himselfe, that the Sonne of God hath overcome the deuill, to deliuer him from the tyranny



tyranny and flauish subiection of the deuill : that he hath fulfilled al the law, (louing God his Father with all his heart, strength and might, and his neighbour as himselfe) to get him iustice : that he appeared befoze Pilate an earthly Iudge, and receiued (as an euill doer) sentence of condemnation for his life, to exempt him from appearing befoze the terrible iudgement seate of Gods iustice, to receiue sentence of death & euerlasting damnation, for that he had offended one eternall and euerlasting God . Let him assure himselfe, that the same Iesus Christ went downe to hell for him, that is to say, that he suffered the sorrows and terrozs of the second death, and of the sincere wꝛath of God , to deliuer him : that he dyed a death accursed of God, (in that he was hāged on the Crosse) to purchase him life and blessing befoze God : that he rose againe , for a gage and assurance of his resurrection : that he ascended into heauen, for a certaine token that he also shal ascend thither : that he sitteth on y right hand of God his Father, to be for him an euerlasting priest, teacher, king, defender, reconciler, & aduocate : to be short, that he shal come at his last comming, for his comfort and full redemption . We must also euery one of vs for his owne part , make proper vnto our selues

selues (yea, and make ours) all the goodnes, and all the riches that are in Iesus Christ: because that in giuing himselfe to vs, he giueth vs his benefites also. So then, in that that Iesus Christ is God, it is to make vs partakers of his Diuinitie: in that that he is the Heire and Lord of the world, it is to make vs partakers of his Lordship and Inheritance, and that we recouer in him the gouernement of all things which we lost in Adam: in that that he is wel beloued of his Father, it is that we may be acceptable vnto him: in that that he is rich, it is to make vs partakers of his riches: in that that hee hath all power against the deuill, sinne, hell, Antichrist, the world, and all our enemies, it is to defend and shield vs: and in that that he is iust and good, it is to iustifie vs, and to make vs good: in that that he is happy and immortall, it is to make vs partakers of his blessednesse and immortality.

When we shall thus particularly apply all the actions and benefites of Iesus Christ our Lord, and also all his essential qualities vnto our selues, putting our whole trust in him, and in his promises, and distrusting our selues, then may wee boldly come to the Lords Table: whereat we shall enioy Iesus Christ, God and man, by the benefit of faith, and

and shal feele mozeouer a great increase and augmentation of the same.

But we must note, that it is impossible for vs to be vnited & made one with Christ, and to be made partakers of the treasures and riches which are in him, vnielſe we first renounce Antichrist & his kingdom, and vnielſe we detest all Idolatry, superstition and traditions of men, directly contrary to the pure seruice of God, bounded & limited out in his word. For ſeing that God is our only Creator, and he giueth himſelfe wholly vnto vs in the person of his Son Iesus Christ, the true Iſaak, in whom all nations of the earth are blessed: it is great reſon, that likewise by faith we giue vp our ſelues, & yeelde vs wholly vnto God. And thence it is, that God in the Law doth rightly require of his people, that they haue no other Gods but him, & that they loue him with al their hart, with all their ſoule, with all their ſtrength & vnderſtanding, that is to ſay, with all their parts, as well inward as outward. And thence it is alſo, that God doth not onely rebuke and reprove all them that halt on both ſides: but commandeth alſo, that they which ſacrifice vnto ſtrange gods, ſhould be put to death. And to this purpoſe S. Paul (minding to warne the Corinthians to ſlie from Idolatry)

Reg. 18.  
Deut. 13.  
1. & 17. 1



Idolatry) vseth an argument taken from the knitting together and vnion that wee haue with Iesus Christ our Lord in the Supper, speaking after this sort; The cup of blessing which we blesse, is it not the communion of the blood of Christ? and the bread which we breake, is it not the communion of the body of Christ? As if he would say, that seeing the Corinthians came not to the Supper to be partakers simply of earthly Elements, but to be partakers really, and indeed, of the body and blood of our Lord Iesus Christ, to be made one with him by faith, and to be made flesh of his flesh, and bone of his bones: that therefore it were too great wickednesse and abhominatiō, to be present in the assemblies of Infidels, or to be partakers of their Idolatry. And therefore the Apostle addeth afterward, that the Corinthians cannot drink of the cup of the Lord, & of the cup of devils: and that they can not be partakers of the Lords table, and of the devils table. Whereby he signifieth, that it is impossible to serue GOD, and the deuill together: and that whosoever doth communicate with Idolatry, doth manifestly renounce our Lord Iesus Christ. Therefore seeing that darkenes is no more contrary to light, vice to vertue, death to life, paradise to hell, then

1. Cor. 10

1. Cor. 10

Apoc. 18.

Apoc. 14.

the Pope and his doctrine is contrary to our Lord Iesus Christ and his holy Gospel; it behoueth all true faithfull people to withdraw themselves wholly from Popery, and cast off without delay the yoke of that Romish Antichrist, that they may giue themselves wholly to the seruice of this Saviour and Redeemer, Iesus Christ. But if so be that the communion that we haue with the Son of God, & the promises of the heavenly Father, cannot intice and perswade vs to yelde our selues wholly to God, to put our trust in him onely, to serue and worship him onely, according to his wil, but that wee wil yet cleaue vnto Antichrist, and his seruants and Ministers; yet at the least let the threatnings and iudgements of God hinder vs, and feare vs so to doe: as when it is said, Go out of her my people, that yee bee not partakers in her sins, & that ye receiue not of her plagues.

And againe, if any man worship the beast and his image, and receiue his marke in his forehead, or in his hand, the same shall drinke of the wine of the wrath of God, yea, of the pure wine which is poured into the cup of his wrath: and he shall be tormented in fire and brimstone before the holy Angels, and before the Lambe: and the stinke of their torment shall ascend euermore: & they shall haue no rest,

Apoc. 21.

rest, day or night, which worship the beast and his image, and whosoever receyue the print of his name. And againe, the fearefull and vnbeleening, the abhominable, murderers, whozemongers, sorcerers, idolaters, and all lyers, shall haue their part in the lake which burneth with fire & brimstone, which is the second death. Let this therfore bee wel printed in our hearts, that we bee not seduced and destroyed with the vaine seruers of this world, which thinke it a thing not impossible to serue God and the Diuell, Iesus Christ & Antichrist, to follow the commandments of God, and of men, and to satisfie the affections of the spirit, and the flesh at once.

2. We must haue Repentance.

**T**he preparation whereof wee spake before touching faith (which applyed vnto euery one of vs particularly, Iesus Christ with all his riches & blessings) can haue no place in vs, vnlesse it bring forth also in vs a true Repentance: that is to say, a true misliking of euil, & a burning loue and affection to goodnes, as wee see in the example of Dauid, Peter, Paul, & other holy men. We must haue sorrow and vnfained grieve, for that we haue offended God: for that we haue before times wickedly abused our Creation,



Redemption, and Baptisme : for that wee haue prouoked God with all our members : for that we haue abused our vnderstanding, heart, tongue, fée, and hands : for that wee haue giuen and set forth our soules and bodies (which are the temples wherein God would dwell) to Infidelity, Idolatry, Superstition, Filthines, Blasphemy, Whoredom, Extortion, Usury, Robbery, gluttony, Drunkennes, Ambition, Excesse, Ryot, and other worldly vanities; which is asmuch as if we would haue lodged God the Father, the Son, & the Holy-ghost, in a stinking and filthy priuy. We must therefore be sorry for our wicked life passed : vsing a true and seuerer examining of our selues, which may bring forth in vs a displeasantsnelle and horror of our fore-passed renting and breaking (by all maner of meanes) the Law of God, to follow the will of the deuyl, of the world, and of the flesh. Now the breaking of the bread of y<sup>e</sup> Supper (which is omitted in the Passe-ouer of the papists) should cause vs to acknowledge and detest our wickednes, that is to say, whatsoeuer is found in vs contrary and repugnant to the pure and holy Law of God. For, in that that the bread is broken for vs, or rather, in that that we breake the bread of the Supper of our Lord Iesus Christ,

Christ, it signifieth vnto vs, that indeed it is we, that is, our finnes and iniquities which haue crucified and put to death the Lord of life, who is the very same Iesus Christ our Lord. So that we must not do, as in times past the Infidels did, which made great lamentations & inuectiues against the Iewes, Pontius Pilate, Herod, Iudas, and them that had executed and put Christ to death, and in the meane season flattered themselves, vaunting of their owne merits and deserts: & did not narrowly consider, that Iudas, Pontius Pilate, and Herode, were but executers and ministers of their impieties and finnes.

Let vs therefore consider in the breaking of the bread, that our finnes, yea, the finnes of euery one of vs seuerally, crucified the Sonne of G D D, and brake him with the sorrowes of the first and second death: as namely the words of the Supper doe shew, that the body of Iesus Christ was broken for vs, and his bloud was shed for the remission of our sinne. And our heavenly Father witnesseth the same, speaking of the death of his Sonne: For the sinne of my people haue I smitten him. Then if it bee so, that our finnes being weighed in the Ballance of the Justice of G D D, were found to be so

Esay. 53.3

Mat. 27.

weighty, and of so great importance, that his wrath and displeasure could neuer haue been appeased towards vs: but by the death and Passion of his onely Sonne, which maketh full satisfaction, I say, by the cruel ignominious death of the Crosse: why should not wee henceforward detest and abhorre our sin, as that which is the cruel and bloody murderer of the onely Sonne of God: Behold the Sonne and the Moone, behold the Element, behold the veile of the Temple, behold the stones and rockes, which were moued at the death of Iesus Christ, which shewed forth tokens of sorrow: and wee which beare within our selues the cause of his death; shall not we haue in horreur and detestation this cursed enemy, Sin, that is lodged within vs?

Sinne.

Shal we suffer it to rule and dwell in vs, as before, that it might bring home death vnto vs? Not so: but wee must detest it, as that which before time separated vs from God our chiefest happines: as that, that caused vs to lose the image & similitude of God, according to which we were created at the beginning by God. It is that, that hath wholly destroyed vs, that hath depriued vs of holinesse and righteousness, that hath banished vs out of Paradise, that hath made vs  
 slaues



slaues to the tyranny of the diuell, that hath  
 made vs subiect to so many miseries & dis-  
 eases: and to bee short, both to the first and  
 second death. It is that, which after it had set  
 a barre and diuision between God and vs,  
 caused vs to see our owne filthinesse, purcha-  
 sed to vs shamefull and villanous infamy,  
 made vs to tremble at the voyce of our God,  
 which was befoze most pleasant and louing  
 vnto vs. It is that wherby the wrath of God  
 is heaped vpon men: that maketh the earth  
 to become barren, and to bring forth Thi-  
 stles: that causeth women to bring forth in  
 sorrow, and that men eate their bread in the  
 sweat & labours of their bodie. Seeing then  
 that sinne bringeth forth, and procureth vn-  
 to vs daily so many miseries, it followeth &  
 we ought to withdraw our selues from it, if  
 we will not be wilfull enemies of our own  
 happines & saluation. Now then, I cite here  
 all disordered and slanderous persons which  
 notwithstanding are so impudent to present  
 themselves to the Lords holy Table: I aske  
 them what it is that they promised to God  
 and his Church in Baptisme: They wil an-  
 swere me, they promised God to renounce  
 the diuell and all his works. But one of the  
 chiefe and principall works of the diuell, is  
 sinne. Why do we not then abstaine from it?

Why are they traytors, and disobedient to God and his Church? Why haue they conspired with the deuill, the world & the flesh, against their owne saluation? How dare they present themselves before God, to aske him pardon & remission of their sins: seeing that more and more they heape sin to sin, and crucifie and kill againe (as much as in them lyeth) the Son of God, or (at the least) make a scozne and a scoffe at the purging of his blood, which was applyed to them in Baptisme. Put the case, that a wicked man, poore and destitute of all hope, were fallen into a mire, whereout he could by no meanes raise himselfe: and that some yong Prince passing that way, tooke the paines to draw him out of the ditch, to make him cleane, to clothe him with gorgeous and precious apparell: if this wicked man, and poore miserable caitife fall again into the mire wilfully by his owne folly, & beray both himselfe, & his apparel, being moreouer in great danger of his life: would not you think that this man were maruellously unkinde, and a contemner of that princely bounty & goodnesse; and on the other side, a wilfull and scornfull enemy of his owne health, worthy to be lost & cast away, without any help or assistance? Euen so standeth our case with Iesus Christ.

We fell all into the puddle of sin in the person of Adam: we are all wicked doers, and worthy of an hundred thousand gibbets before God: we can by no meanes, of our selues, get out of the ditch of destruction, wherinto we are all falne by our own fault. Behold the Son of God, the King of kings, the Lord of lords, which cometh to draw vs out of this puddle, and to wash vs with his most precious bloud, which boughsafeth to clothe vs with the proper cloake of his righteousness and innocencie. If we come againe to wallow our selues in the puddle of sin, if we please our selues in it, if we defile and bedurt the robe of innocency which he hath giuen vs in Baptisme, are wee not manifest cōfessors of the inestimable loue and gift of Jesus Christ: and are moreover worthy to rotte a thousand times in our filthinesse, or rather, to gnash our teeth euerslastingly with the deuill in hell: It is euident.

Seeing then it is so, that the end of our redemption, baptisme, and iustification, requireth of vs to abstain from sin (so far forth as possibly we may, & our fleshly infirmitie will suffer) let vs take all paines and diligence by the vertue of the spirit of God, to cast out from vs all foulnesse & filthines, idolatry, blasphemy, rebellion, hatred, murder, whores,

Gen. 3. 6.



whoze dome, theft, & vsury, & all other things  
 contrary to the holy law, if wee will not bee  
 moze then ingratefull towards Iesus Christ,  
 and open enemies of his Church, and our  
 owne saluation. But because it is not suffi-  
 cient for the inducing of a true and healthful  
 repentance, to acknowledge our misery, to  
 abhoze it, to confesse it, and to abstain from  
 it, but we must also know, desire, & doe that  
 good which God commandeth in his word :  
 wee must consider the arguments that ought  
 earnestly to stir vs vp to the sanctifying of  
 the name of God. First, in that wee are ioy-  
 ned, and made one with Iesus Christ in the  
 Supper, in that wee are made flesh of his  
 flesh, & bone of his bones, in that wee liue by  
 his holy spirit: ought not this vpo good cause  
 to exhort vs to conforme our selues to the  
 image & likenes of the holines of our Lord  
 Iesus Christ? Can hee dwel in vs, nourish vs  
 with his owne substance, quicken vs wth  
 his holy spirit, ioyne vs vnto himselfe by the  
 bond of faith; yet so, that he, his holy spirit, &  
 Faith, bring not forth in vs good workes?  
 Mozeouer, forasmuch as hee doth not giue  
 himselfe vnto vs halfe meale, and destitute  
 of his qualities and riches, but accompani-  
 ed with all spirituall gifts and blessings, a-  
 dozned with righteousness and perfection,

accom,

accompanied with innocenry and sanctification: how ca we receiue Iesus Christ, enriched with all his graces, that the righteousness of our head may shine in vs which are members; yea, shine in all our parts, as well inward as outward: Must it needs bee, that the two parts of our soule, that is, our mind and heart, which ought to apprehend and take hold of the promises of God, which ought to receyue by faith, the body & blood of our Lord Iesus Christ, that is, whole Iesus Christ, true God, equall in euery respect to God his Father, and true man, made of humane body and soule: that this minde and heart (I say) must bee applyed to the meditation and loue of worldly and wicked things, being destitute of the knowledge and loue of God, & of the loue of our neighbor: doth it behoue our body, which is the Temple of God, to be profaned: that our eares, which were created of God to heare his voyce, should bee stopped against it, and be opened to vanities, wanton talk, and vnchast songs: Doth it behoue our tongue, which is bound by the right of creation, to sing the prayes of God, & by the right of redemption, to shew forth the Lords death till hee come; that this tongue, which is so proper an instrument of the glory of God, should be mute to  
god.

goodnes, incessantly occupied in backbiting,  
 flandering, blaspheming, or at the least, in  
 speaking idle words, whereof one day wee  
 shall yelde an account befoze the thzoane of  
 the maiestie of GOD: Doth it behoue our  
 mouth, which ought to receiue the blessed  
 signe of the body and blood of our Lord Iesus,  
 to suppress the benefite of our redemption,  
 and to haue Adders poison in it: Doth it be-  
 houe our hands, which ought to take (at the  
 Supper) the assured gage of y loue of God,  
 the infallible pledges of his league with vs,  
 the earnest-penny of our saluation, to be  
 boyd of goodnes: and beside that, be giuen to  
 ertortion, theft, murder, oppzession and vio-  
 lence: Doth it behoue our feet, which ought  
 to runne and make haste to goodnesse, to be  
 ready & light to run to mischiese: As sure-  
 ly: but as he which calleth vs, is holy, so  
 likewise must wee also be holy. As he hath  
 brought vs by his holy Baptisme into his  
 holy House, which is his Church, the com-  
 munion of Saints: euen so likewise must  
 we leade therein a good & holy conuersation.  
 As he hath washed vs from our sins by the  
 pzeious blood of his Sonne Iesus Christ, so  
 must we die to them, and liue in righteous-  
 nesse. As he hath called vs to the incorrupti-  
 ble hope of the blessed resurrection & eternal  
 life:



life : so must we lift our hearts on high, and not be buried like Moles in this fraile and transitory earth. To be short, seeing that the grace of God is set before vs euery day, and his holy word soundeth in our eares, to this only end, that it may bring saluatiō vnto vs, and that (renouncing all vngodlines and worldly desires) we should liue soberly, iustly, and godly in this present world, looking for the blessed hope and appearing of the glory of the mightie God, and of our sauior Iesus Christ, we must pray vnto this good God, that he would giue vs grace so to behaue our selues towards him in liuing godly, so towards the poore in relieuing the charitably, & so towards our selues in liuing soberly, that we may be found (at the end) irreprehensible, by the meanes of that his welbeloued Sonne, our Lord Iesus Christ.

Tit. 2. 11.  
12. 13. 14.

3. Of Thankes-giuing.

**T**hirdly, we must giue thāks to this good God, for the benefit of our redemption : and for this cause, the Auncients called the holy Supper, *Eucharistia*, y is to say, gratefulnesse, good grace, giuing of thanks. For if so be, that our ordinary food and daily bread which God giueth vs for the nourishment of  
our

our bodies ought to be sanctified by y<sup>e</sup> word, and receiued with thanksgiuing: ought wee not much more to thanke God for the heauenly bread, and for the nourishment of our soules, which is offered vnto vs, and really giuen vs in the holy Supper of Iesus Christ? And wee see also how Iesus Christ himselfe sheweth vs an example hereof. For, when hee tooke the bread of the Supper, S. Mathew and S. Marke say, that Iesus Christ blessed: and S. Luke expoundeth this word Bleis'd, when he saith that he gaue thanks.

Now then, seeing that wee see that Iesus Christ, when hee tooke the bread at the Supper, gaue thanks to God his Father, as he did also when hee tooke the Cup, and that for the redemption of mankind; it is our duty to doe the like. And that wee may the better be moued to giue thanks to God, wee haue to consider the greatnes of the benefit of our Redemption, and the excellency of the gift which God giueth vs at his holy Table: which cannot bee done, vnlesse wee consider our miserable condition, which was before figured by the temporall captivity of Egypt.

Wee see there how Pharaoh was strong and mighty: how hee knew not the General: how he went about to kill all the seed of the Israelites, by the suppression and death of  
their

their men childzen. Wee see also how exceedingly he caused the Israelites to work, without any hope of wages : how hee would not suffer them by any meanes to sacrifice to the Lord, nor to go forth of the land of Egypt.

Which thing continued not for one yeere or two, but for the space of foure hundred & thirty yeeres. Here may wee liuely behold a draught of our misery. Wee were all lost and destroyed in Adam. Wee were holden captiues in the hellish Egypt, vnder the tyranny of a spirituall Pharaoh, which is the diuell. This tyrant was strong and mighty: hee suffered vs not to serue our God. Hee made vs to labour incessantly in slavish and vnfruitfull works of sinne, to the establishment of his owne kingdome. Hee slew not onely men childzen, but hee led vs all indifferently, to vtter ruine and destruction. And this tyranny had not onely continued for a certaine time, but had bene eternall, and for euer permanent, if the mercy and power of our God, had not plucked vs out of it by the ministry of the true Moses, which is our Lord Iesus Christ ; who is the true Lambe which the heauenly father hath deliuered to death, to deliuer vs from it, and purchase vs eternall life. As it is said, God so loued the world, that he hath giuen his onely begotten Son



Sonne, that whosoever beleeueth in him should not perish, but haue euermlasting life. Now then, seeing this good God hath done vs so great a pleasure as to free vs from the tyranny of the deuill, of sin, of death, & of hel: seeing that his loue was so great, that he deliuered his only Son to the cruell & ignominious death of the crosse, for vs which were the seruants and bondslaves of Sathan: his welbeloued, for vs which were his enemies: the iust, and the Lamb without spot, for vs which were sinners and corrupt: the onelie heire of Paradise, for vs which were woorthily heires of hell: ought we not to be raiued with admiratiō of this great and unspeakeable loue of God toward vs: and our tongues to be for ever displayed to publish with a loud voyce, the praise of the benefit of our redemption: It is very reasonable. And therefore wee see that Iesus Christ admonisheth vs of our duty in this behalf, speaking of the celebration of the holy Supper: Doe this in remembrance of me. And S. Paul expresseth what remembrance this is, when he aduertiseth vs, that as often as wee shall eat this bread, and drinke this cup, we shew the Lords death till hee come. Seeing then that God requireth of vs, a true acknowledging of the benefits which we receiue at  
his

Luk 22.  
1. Cor. 11

his hands & bountifulnes, by the means of our Lord Iesus Christ : let vs take heed that we be not spotted with the fault of ingratitude : especially, if wee will not incur the wrathfull displeasure of God, and acknowledge him for Iudge, whom wee would not acknowledge for a gentle and mercifull Father : as Saint Paul also to this purpose threatneth the ingrate and forgetfull, when he sayth; Whosoeuer shall eate this Bread, & drinke the Cup of the Lord vnworthily, eateth and drinketh his owne damnation. And rightfully is the vengeance of God displaide against them which wickedly suppress the glory of God, in that which concerneth their owne saluation. For if so bee that a murderer ready to bee hanged for his wicked deeds, casting away, and reiecting his Princes gracious Pardon (and not boushsing to thanke him for it) deserueth worthily the Gallowes : or if a childe deserue the rod, for not giuing once, I thanke you, to his father, when hee hath receyued at his handes great and singular benefites; much more we, (which for our sinfull and wicked deedes deserue to bee hanged in Hell) if wee contemne the grace of God our Soueraigne Prince, and make no account of the everlasting benefite, which our heavenly Father



presenteth vs withal in Iesus Christ, who is offered to vs in the Supper, by good right & reaso; we I say, are worthy to perish for our unkindnes & unthankfulness. But here must we diligently marke the points that follow.

First, this acknowledging must bee made to one onely God, by his only Sonne Iesus Christ. For, euen as God by his onely Son hath redeemed vs from euermlasting death: so wil hee, that to him alone, and by him alone, in whom he is well pleased, we render thanks for his benefites. And wee see how S. Paul setteth this forth vnto vs in many places, and precisely in the Epistle to the Ephesians, where he saith; Blessed be God, euen the Father of our Lord Iesus Christ, which hath blessed vs with all his spirituall blessings in heavenly things in Christ, as hee hath chosen vs in him before the foundation of the world. But they which call vpon saints put their trust in them, or in their merites, they also which make them patrons, and advocates to God-ward, & likewise they which trust in their owne strength, in their merites, will, or good works, robbe God of his glory, and cannot giue him true thanks for the benefit of redemption. For we cannot giue to any creature, the least glory that may be in the matter of our saluation, but wee commit  
sacri-



sacriledge against **G D D** the Creator.

And therefore renouncing our selues and euery liuing creature, let vs say with the Apostle, Unto the King everlasting, immortal, inuisible, vnto God onely wise, be honour and glory for euer and euer.

1. Tim. i.  
17.

Secondly, thanks must bee giuen, not with the mouth onely, but with the heart also. For seeing that God is a spirit, he requireth a seruice of vs, that is agreeable to his nature: that is to say, hee will be serued of vs in spirit and truth. And therefore, when the praying of God for the benefite of redemption commeth in question, wee must haue our hearts lift vp on high, and there must bee a consent & mutual agreement betwene our inward affections & our tongues. As wee see how David exhorteth himselfe to the same, when hee sayth: My soule praise thou the Lord, and all that is within me prayse his holy name. My soule (I say) prayse thou the Lord, & forget not all his benefits. And the blessed Virgin signifieth the selfe same, in her song, saying: My soule magnifieth the Lord, & my spirit reioyceth in God my Saviour. Now all hypocrites and wicked persons, also they that sing and pray in an vknown tongue are here reprobued. For where there is no vnderstanding, there is no

Iohn. 4.

Pf. 103. 4

Luk. 2. 46

affection nor wil, and consequently no faith: without which, whatsoeuer we doe, be it neuer so fayre and glorious before men, it is but sin and abomination before God. Let vs take heede therefore that in this behalfe we wander not, and goe astray: lest we bee condemned with the Iewish people, which honoured and serued God in vaine: inso much as they came nere vnto him onely with their mouthes, and honoured with their lips, but not with their hearts.

Esa 16.13

Mat. 15.8

Psal. 34.1

1. Theff 5

18.

Thirdly, it must be done at all times and seasons, that is to say, as wel in affliction, as in prosperity: and to this purpose David protesteth, that he wil alwayes giue thanks vnto the Lord, and that his prayse shal be in his mouth continually. And S. Paul admonisheth the Thessalonians, to giue thanks in all things: adding, For this is the will of God in Iesus Christ. But this is cleane contrary to time seruers, and to all them which in time of prosperity satone vpon the Gospell, and are well content for that time to serue God; whom afterward in time of affliction they desie, and set at nought.

The cause of this mischiese is, for that they haue not yeelded themselves to the Church of God for a good end and purpose: as, to extoll the glory of God, to seeke their owne sal-



saluation, and the saluatiō of their brethren; but rather to make themselves greater in their goods and honors, and to satisfie their owne affections. And therefore it commeth to passe, that as sone as the diuell listeth by his hornes against the Church of God, and persecutions be at hand, they melt away by and by in afflictions, as doth waie before the fire: they are offended, and parched with the Sunne of the Crosse: they are sorry for the good they haue done: they repent themselves that they were so hasty to confesse the name of our Lord Iesus Christ in the assembly of the faithfull: they wish they had neuer knowne God, nor his word, nor his Church, nor his ministers, because they make greater account (as Esau did) of one messe of pottage, then of the birth-right & blessing of the heauenly Father. But let such manner of persons know, that it shall no more profite them, that they make a fayre beginning and iolly holding vp of their buckler: then it did Cain, Esau, Saul, Iudas. For seeing that sentence is generall, that whosoever continueth vnto the end, he shall be saued: it followeth by the contrary, that all they which doe not continue constantly in the confession of the Sonne of God (but are hindred by their goods and honors, loue of the world, and ease

Ge. 27. 4



of the flesh, to set forth and declare with a continuall traine, the benefit of our redemption: It followeth (I say) that such persons shall go to ruine and euerlasting destruction.

Psal. 119.  
12. 13. 14.

Psal. 40.

Last of all, this acknowledging must not onely be priuate, but publike, in the face and presence of the whole Church: and therefore as David sayth, What shall I render vnto the Lord for all his benefites towards me? I will take the cup of salvation, and call vpon the name of the Lord. I will pay my vñwes vnto the Lord, even now in the presence of all his people. And againe, I haue declared thy righteousness in the great Congregation: Lo, I haue not refrained my lips, O Lord thou knowest. I haue not hid thy righteousness within my heart; but I haue declared thy truth and thy salvation. I haue not concealed thy mercy and thy truth from the great Congregation. So then this ought to bee well printed in the hearts of the weake, and those that are ashamed to confesse and praise onely our Lord Iesus Christ, For seeing that God doth auouch vs openly for his people, and giueth himselfe freely vnto vs, & to our children, in the person of his welbeloued son our Lord Iesus Christ, wee can doe no lesse, then auouch him publikely for our God and Sauiour, in the person of that same his welbelo

beloued Sonne Iesus Christ our Lord.

4. Of Loue.

**F**aith, repentance, and acknowledging of Gods benefites cannot haue place in vs; and in vaine are wee called Christians, or brag we of our selues, for the practise of the Commandements of the first Table, which concerne the seruice of God before mentioned, vnlesse wee shew the effects by the keeping of the commandements of the second Table, which concern the loue of our neighbour: without which wee cannot worthily present our selues to the holy Table of Iesus Christ, our Lord. And therefore it is, that Iesus Christ himselfe, in the Sermon at the Supper which he made to his Apostles, the same night that he was betrayed, and deliuered to death for vs, did diligently beate this point into their heads, saying, By this shall all men know that ye are my Disciples, if ye haue loue one to another. And againe, This is my commandement, that yee loue one another, as I haue loued you, Greater loue then this hath no man, when any man bestoweth his life for his friends. Ye are my friends, if you doe whatloeuver I commaund you. To the same end tendeth

Ioh. 5. 12

Ioh. 13.  
35.

also that, that the same night Iesus Christ washed the feet of his Apostles: which after washing, he said vnto them, Know yee what I haue done to you? ye call me Master and Lord: and ye say well, for so I am. If I then your Lord & Master haue washed your feet, yee also ought to wash one anothers feet: for I haue given you an example, that you should doe, euen as I haue done to you.

1. Cor. 13  
4.

We must therefore (according to the commandement and example of the Sonne of God) be furnished with true and hote loue, that we may worthily present our selues to the Lords Table. If wee will haue a true description of this loue, wee must take it of Saint Paul, which painteth it out in liuely colours, writing to the Corinthians in this sort. Loue (saith he) suffereth long, and is bountifull, loue envieth not, loue doth not boast it selfe, it is not puffed vp, it disdaynes not, it seeketh not her owne things, it is not provoked to anger, it thinketh not evill, it reioyceth not in iniquity, but reioyceth in the truth. It suffereth all things, it beleueth all things, it hopeth all things, it endureth all things. See what manner of loue ours ought to bee: every one of vs must endeavour, that all the parts of this description may rightly agree vnto vs: wee are  
ma



many wayes, and in sundry sorts exhorted to this loue, and brotherly concord, in the holy Supper of our Lord Iesus Christ.

First, in that, that we must wait one for another, and that it is not lawfull for euery one of vs to celebrate the Supper particularly and apart: but when the whole congregation is assembled together, all the faithfull must take, eate and drinke the bread & wine of the Supper, according to the command of Iesus Christ: Take ye, eate ye, and drinke yee all of this: It is a true signe and testimony of the vniity that ought to be among vs.

Moreover, in that, that being all gathered together in one house of God, which is his Church, we doe there all call vpon one selfe-same Father, which is in heauen: we haue all one selfe-same Head, Advocate and Intercessor, which is Iesus Christ; wee are all quickned with his holy spirit which dwelleth in vs: in that, that we haue all one selfe-same word of God: in that, that wee all eate of one selfe-same spirituall meat, and drinke also of the selfe same spiritual drink: in that also that we all pretend as brethren to one selfe-same inheritance, which is the kingdome of heauen, ought not this to enflame vs with true and hote loue?

Finally, the making of the Bread and  
Wine

1. Cor. 11

25

Math. 26

26

Mark. 14.

21.

Luk. 22.

19

Mat. 12.

Ioh. 11.

17.

1. Tim. 3.

1. Ioh. 2.

Wine of the Supper, doth teach vs also what unity and concord wee ought to haue one with another: for as wee see that the bread is made of many cornes, and yet notwithstanding afterwards it is but one selfe same lump of bread: as we see also that the wine is made of many clusters of Grapes, and yet after it is made, it is but one onely wine: in like sort must the Christians, which are many in themselves, be ioyned together through loue in one body, which is the Church, whereof Iesus Christ ought to bee the Head and Leader. But we must note, that this loue whereunto wee are exhorted, by so many reasons of the Supper, cannot be where there is enuy, brawling, contentions, rancour, debate, and diuision: and therefore, before wee come to the Supper (which is a witness of our agreement, as well with Christ, as with his Congregation) if we haue had any strife and contention with our brethren, we must louingly reconcile our selues vnto them. If any man haue offended vs, wee must frankly and freely forgive our brethren, yea, our enemies, as wee would that our good God should pardon vs; and as wee see how Iesus Christ our Lord, hath left vs an example of his loue, when he prayed to God his Father for his

Mat. 5. 23

Lu. 23. 34

his enemies which put him to death: as wee  
 reade also that S. Stephen did the same. A-  
 gaine, we must also marke that this loue  
 ought to be praised in all Estates. Kinges  
 must loue their Subiects: they must bee  
 Purseres of the Church of God, lovers of  
 common peace: they must vse their people  
 with all moderation and clemency. So like-  
 wise must the people honour the King: they  
 must be obedient to all his Lieutenants and  
 Officers. The Pastor must loue his flocke:  
 he must watch, take paines and pray ince-  
 santly for it. So likewise must the sheepe  
 loue their Pastor, the Fathers their Chil-  
 dren, the Children their Fathers and Mo-  
 thers, the Wife the Husband, and the Hus-  
 band the Wife, the Masters their Ser-  
 uants, and the Seruants their Masters: and  
 euery one in his calling, must endeouour to  
 exercise loue, in that vocation, whereunto  
 God hath called them. For, otherwise, it  
 will be impossible for vs to doe our duties  
 faithfully, as well towards God, as towards  
 men, if the rule of loue doe not guide and  
 gouerne vs in all our doings. Which loue  
 increase in our hearts, O deare Father, for  
 the loue of thy onely Sonne, and our onely  
 Sauour Iesus Christ, Amen.

Act. 7. 60

Esa. 49. 23

1. Pet. 2

13.

Ro. 13. 2.

1. Sam. 12

13

Other



Other necessary observations, for them that will come to the Lords Table.

**I**n the foure Articles aforesaid, consisteth the true examining of our selues, notwithstanding wee must take good heede to these points and notes which follow.

First, wee haue to note, that we must not cast our heads, and bend our braines, to examine curiously another mans life: as many doe, which search out and scan so narrowly, the blemishes of their brethren, that they forget their owne. It is to bee wished, and wee must procure it as much as lyeth in vs, that the Church of God may bee maintained in purity, without shew of offence: But, forasmuch as in this world, Cozne shall alwayes be mixed with Chaffe, Weeds with Wheat, good fish with bad, Judas with true Apostles, foolish Virgins with wise, none of vs must be offended therefore. And moreover, let every man endeavour to finde that perfection in himselfe, which hee desireth to bring into another.

Secondly, we must not thinke that faith, repentance, giuing of thanks, and loue, and other vertues which God requireth of vs, can be perfect here in this world: for there wil

Mat. 3 31

Mat. 12.

24.

will be alwayes in vs, (how regenerate and new bozne soeuer wee be) some remnants of sin, of incredulity, of lacke of repentance, vnthankfulnesse, of selfe loue, which is directly contrary and opposite to the true loue of our neighbour. As long as wee liue, the flesh will fight against the Spirit, the diuell, and the world will make war against vs, as the liues of the Patriarks, Prophets, and Apostles, doe sufficiently witnesse vnto vs: so that, euen at the last bzeath of our life, we shall haue need to craue of our God, that hee would forgiue vs our sinnes through his Sonne Iesus Christ.

Ro. 9. 25.  
Gal. 5. 2.  
1. Pet 5. 8

Notwithstanding, so farre it is, that the imperfections which are in vs, should cause vs to draw backe from God, and from this holy banquet, that rather (so that we be displeased with our selues for them) they ought to cause vs to come the sooner; to the intent, that as poore affamished creatures, we might more greedily, and with greater desire receiue Iesus Christ, which is the true sheepeheard of our soules.

Thirdly, although it bee not required of the worthy commers to the supper, to haue a perfect faith, perfect repentance, perfect giuing of thanks, perfect loue: yet must they be (notwithstanding) true, and proceed from the

the heart and from the spirit. Our faith must not bee fained: our repentance must not be counterfeited and painted, as that of hypocrites: the thanks which wee giue vnto God, must not come onely from the mouth: neyther must we loue our brethren in word onely, and not in deede: but let the whole profession of our faith and Christian life, aboue all things be far from ostentation and hypocrisie; so that wee take more paines, to bee good Christians in deede, and before God, then to be so counted and taken before men. Which grace, Lord, for thy Sonne Iesus Christ his sake, graunt vnto vs.

Of those that refuse wilfully to come to the Lords Supper.

**B**ut, as there are many which do amisse, in presenting themselves vnworthily to the Communion: so there are many which doe amisse on the contrary side, in that they will by no meanes come, nor present themselves to that holy banquet, for feare of communicating (as they say) vnworthily, and so consequently to be culpable of the body and blood of Iesus Christ. But let them that abstaine of set purpose from the Lords holy Table, know, that it is no lesse fault vpon an



vnthankfulnes and contempt, to abstaine from the holy and sacred means which God presenteth to vs at the Supper, then to receiue it vnworthily: as we see that a patient which being very sicke, maketh no account of the receit and dyet which the Physitian hath prescribed, is no lesse faultie then hee which abuseth, or bseth it not competently, as the Physitian hath appointed.

Therefore, let not this sort of people flatter themselves, as though by this meanes they could bee excused both before God and men: seeing that it is a most certaine truth, that so hainous ingratitude is in no wise to bee admitted, or worthy excuse. For first of all, such men do willingly contemne the commandement of Iesus Christ, which saith to all his, Doe this, take ye, eate ye.

Secondly, they contemne the blessed remembrance of the death and Passion of the Sonne of God, who commandeth all the faithfull to celebrate the Supper in remembrance of him.

Thirdly, they contemne the price of their redemption: that is to say, the precious body and blood of Iesus Christ, which are giuen and distributed to all faithfull Christians in the Supper: according as it is said; This is my blood, which is shed for the remission of  
your

your sins. Finally, they despise the Church and the unity thereof, and willingly excommunicate themselves from the Communion which the faithfull haue in the Supper, as wel with Iesus Christ, as one with another. We see therefore how fondly these contemners of the Lords holy Supper doe fall, and are vtterly inexcusable. And therefore let vs take good heed that wee follow them not, if wee will not be punished with them, which for their Oren, Farmes, wiues, and trafficke of Merchandize, refused to come to the Marriage in the Gospell.

Mat. 12.7  
Luk. 14.  
22.

Contrariwise, of them which come vnworthily to the holy Supper of the Lord, or or ought not to be thereunto admitted.

**A**LL Atheists, that is, such as are without God, misbelæuers, ignorant of God and his word, all Heretikes and false Prophets, all Magicians, Idolaters and superstitious, which are partakers of the table of diuels: likewise all they which haue but an historicall faith, all the adherents and ministers of the Romish Antichrist, and they that establisth by any manner (whatsoever) his kingdome, or depend thereon: also all they which haue not yeelded themselves to the Church

These  
haue not  
faith, and  
sinne a-  
gainst the  
first Arti-  
cle.

Church of God, and haue not made professi-  
on of our faith: Finally, all they that custo-  
mably sweare, eyther by the name of God,  
oz by their faith, and apply it to vaine mat-  
ters, and causes of no value: all those ought  
to abstaine from the Lords Table, forso-  
much as they haue not a true trust in God:  
without the which wee cannot be members  
of Iesus Christ, nor consequently bee apt and  
meet to receiue life of him, which is the one-  
ly head of the true faithfull.

These haue not Repentance.

**A**LL they which liue slanderously, all  
impenitents, & vnthrifts, all contem-  
ners of God, of his word, and of his holy as-  
semblies, all blasphemers and denyers of the  
Name of God, al despisers of correction and  
Ecclesiasticall Discipline; they also that  
haunt & frequent ordinarie euill companie,  
which walke in the counsell of the wicked,  
which stand in the way of sinners, which sit  
in the seat of the scornewfull. To be short, they  
in whom appeareth no amendmēt of life, no  
regeneration, and they that commit heinous  
and infamous vices, & such as are to be pu-  
nished by the Magistrate: all these, after that  
they are knowne to bee such, ought not to  
bee

These sin  
against  
the secōd  
Article.  
Psal. 1.1.



Mat. 7. 6.

be admitted to the Supper : and if they present themselves vnto it, they ought not to be receiued, least that which is holy, bee giuen to dogs and swine, to the great dishonour of God, and slander of his Church.

Of them which sinne against the third Article : which consisteth in giuing of thanks.

These are not thank full.

**W**ithout true Faith and Repentance, wee cannot bee meete to set forth the prayles of God : who will not be praised by the mouth of the wicked. And therefore all Infidels, ignorants, & impenitents, sin also against this article, & ought not to be receiued to the Lords Supper. Also, they that are mad, or fooles, either by nature, or some other accident. They also, which by reason y they be vnder age (as little children) cannot shew forth either the Lords death till he come, nor are capable of the Supper of the Lord.

Finally, they which by fragility, unkindnesse, and contempt, in time of persecution, did forsake Gods cause, & renounce the name of our Lord Iesus Christ, ought not also to be admitted thither, vnesse that they doe first make open confession of their fault, and bee reconciled to the Church of God.

Of

Of them which sinne against the fourth Article : which consisteth of loue towards our Neighbour.

**T**he disobedience to Father and Mother, to the Magistrate, and to al Superiours, the seditious Conspirators, Fighters, Murderers, and such as beare malice and hatred against their neighbours, they that are carried away with the fire of reuengement, whozemonigers, adulterers, incontinent buggers, drunkards, and gluttons, deceiuers, theues, and vsurers, backbiters, mockers, false witnesses, lyers, and common periured persons : and in summe, all they which make an Art of the breach of Loue towards their Neighbours contained in the second Table of the Law of God, ought not to be receiued to the Supper. For seeing that the Scripture pronounceth thus, that such sort of men as haue none acquaintance of God, are shut out of the kingdome of heauen, and shall not dwell in the Lords holy Mountaine : they ought of right to bee shut out from the sacred signes, whereby the faithfull are ioyned to Iesus Christ, & made possessors of eternall life.

These are voyde of care.

Eph. 5. 5.  
Plal. 15.

Prayers for private houses  
and Families.

Morning Prayer.



Most gracious God, and louing Father, wee heartily thanke thee for all thy louing kindneses so abundantly shewed towards vs, for our Election, Creation, Redemption, merciful Vocation, Iustification, Sanctification, continuall Preservation, and for that most assured and most comfortable hope which thou hast giuen vs of our Glorification in the world to come. Wee prayse thy glorious goodnes, for so mercifully preserving vs this present night, & deliuering vs from all dangers both of soule and body: for that thou hast graunted vs so sweet and comfortable rest, and hast now presently brought vs vnto this present day. And as thou hast safely preserved vs vnto this present houre from all the dangers of this life: so wee beseech thee to continue this thy fauour towards vs this day, and the whole course of our life. Suffer vs not, by the vaine allurements of this world, to bee drawn



drawne away vnto sinne and wickednesse.

Assist vs with thy grace & holy spirit, that we may not spend our time vainly or idly: but that we may alwayes be diligently exercised in the duties of our calling, to the benefite of our brethren, and discharge of our owne consciences. Grant that in all our consultations, words, and works, we may ever haue thee present before our eyes, Amen.

### Evening Prayer.

**O** Most gracious God, and louing Father, we hartily thanke thee for all thy louing kindnesse, so abundantly shewed towards vs: for our Election, Creation, Redemption, merciful Vocation, Justification, Sanctification, continuall Preservation, & for that same assured and most comfortable hope which thou hast giuen vs of our Glorification in the world to come. Wee doe praise thy gracious goodnesse, for so mercifully preserving of vs this present day, and deliuering vs from all perils and dangers both of soule and body, and giuing vs all thinges necessary for this present life, as health, foode, apparrell, and such like. This gracious goodnes of thine, wee beseech thee O Lord, to continue towards vs for euer. And here we offer vp vnto thee, our soules

and bodie, our liues, and all that we haue, in assurance that that cannot perish which is committed vnto thee. Take vs into thine hands, and keepe vs this night, that our bodies may sleepe, and our soules may watch for the comming of thy Sonne Christ: that so both our bodies and soules may be the more apt, and the better able to serue thee in that estate and calling, wherein thou hast thought good in thy great mercy to place vs.

Then, Morning and Euening, as followeth.

**W**E confesse and acknowledge, O most mercifull Lord, that we are most miserable and wretched sinners, as well by the originall corruption of our nature, as by the course of our euil and naughty life: we haue and doe dayly transgresse & breake thy most holy lawes and commandements, both in thought, word, and deed. By the meanes of this sin and corruption of ours, we doe continually deserue most iust condemnation, & to be for ever cast out of thy presence. Yet such is thy goodnes againe towards vs, that in mercy thou wouldest not suffer vs thus in our sins to perish: but hast sent thine own deare Sonne Iesus Christ, to take vpon him what

whatsoever is due; to reconcile, and make us at one with thee againe. In him therefore, and through him, wee come vnto thee, beseeching thee for his sake, that we feeling the grievousnesse of our sinnes, and groning vnder the burden of them, may feelee the release and ease of them, in that wee through thy holy spirit be assured, and stedfastlie doe beleue that Christ hath bozne the burden of them, euen for vs. Grant O Lord, that we being assured hereof in our consciences, may through thy holy spirit be renewed in the inner man, to hate, detest, and abhorre sin, and to study to liue according to thy blessed will, during our whole life.

We doe not onely pray for our selues, but also all the whole Church, especially, such as bee persecuted for thy word: graunt vnto them, that whether it bee by death or life, they may glorifie thy Name to the worldes end. We mercifull to this Church of England, Scotland, and Ireland, we beseech thee good Lord: & preserve euery part and member of the same, especiallie thy seruant Iames our most gracious King. Grant him all such gifts as be needfull for so high a calling, to the aduancement of thy glory, and the benefit of this Common wealth, to the establishing of the perfect gouernment of thy  
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Church,



Church, to the rooting out of Superstition, and to the governing of his subiects in peace and tranquillity. Defend him, O Lord, from all Conspiracies, Treasons, Rebellions: and so worke in the hearts of his Subiects, that (knowing his authority doth come from thy heauenly Maiessty) they may with dutifull hearts obey him, in thee, and for thee. And heere (O Lord) we prostrate our selues, and yeeld vnto thy diuine Maiessty, from the very bottome of our hearts, all possible praise and thanks, for the wonderfull deliuerance of our most gracious King, the Queene, the Prince, and all the Royall Branches, with the Nobility, Clergy, and Commons of this Realme, assembled together in Parliament, by Popish treachery appointed as Sheepe to the slaughter: and that in most barbarous and savage manner; no Age yeelding example of the like crueltie. Giue vs grace, good God, neuer to forget this thy great mercy towarde vs. Preserve the Councell and Magistrates of this Realme: that being inlightned by his Holy Spirit, they may defend thy truth, suppress wickednesse, and maintaine equity. Behold all thy Pastors, blesse their labors, increase the number of them, place ouer euery Church a piousfull Watch-man, remoue all idle

Lubbers, and confound the power of Antichrist, and turne the heart of the people, that they may be obedient vnto thy truth. Blesse the two Uniuersities, Oxford & Cambridge, and all the Students of the same, with all Schooles of learning. Behold all those that bee afflicted with any kind of Crosse, that they may profit by thy correction in newnes of life, through Iesus Christ our Lord. In whose name, for these mercies, and whatsoeuer else thou knowest to be needfull for vs, and for thy whole Church, wee pray vnto thee, as he himselfe hath taught vs in his holy word, saying: O our Father, &c.

The Lord make his face to shine vpon vs, and be mercifull vnto vs: the Lord turn his fauourable countenance vnto vs, and grant vs his peace. The grace of our Lord Iesus Christ, and the loue of God the father, & the most comfortable fellowship of the holy spirit, be with vs, preserve, and keepe vs, this day (or this night) and euermore, Amen.

Another godly prayer to bee sayd  
at all times.

**O** Eternall & euerlasting God, which hast made thy dwelling aboue the heauens, and by the Scepter of thy might, dost rule all  
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the powers of the world, all which should sound to thy praise, & redound to the honor of thy glorious name: we most vile wretches, whom thou hast made of y<sup>e</sup> dust of the earth, throw down our selues heere before thy maiestie, vnworthie to bee made thy footstole, submitting our selues vnto thee; & acknowledging our sins, we appeale to thee for mercie. We confesse (O Lord) that our wickednes is great, our misdeeds many, & our sins innumerable: and thou art iust, thy iudgements are ouer all the world, and the punishments due for our sins are intollerable. Forgiue them, O Lord, forgiue them: mollifie our hard hearts, & giue vs light spirits, that we may see our sinne, and learne to tremble before thy maiesty, and feare to offend any longer. Oh, be thou fauourable vnto vs, for else wee are lost for euer. If thou be angry, what may make vs merrie? If thou bee offended, how may we be pleased? If we haue lost thy fauor, what friendship can helpe vs? If thou withdraw thy face from vs, what good shall our riches doe? If thou bee not on our side, what shall we do with the helpe of man? If we be whole in body, and sicke in soule, rich in substance, & poore in godlinesse, haue the world at will, and know not how to vse it; If we haue such libertie to doe  
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what we would, and yet so sinfull to doe nothing as wee should: Oh the sin of so corrupt hearts, what misery will it bring vs: What woe will it worke vs: How many plagues are there ordained for so great sinnes: And what a continuall paine will our vngodly pleasure purchase for vs: O Lord, if thou let vs liue heere a while in wealth and ease, to the end wee shall liue for euer hereafter in miserie and woe; alas that euer wee were borne, to see such wofull dayes! Oh far be that from vs (O Lord) and continue thy mercy towards vs for euer.

We confesse that our sins haue well deserved thy wrath, & our wickednes is great inough to prouoke thy anger: and we know that thy mercies already shewed vnto vs haue bin more then our deservings: we haue alwayes felt thy fatherly affection towards vs, when wee haue shewed our selues vnnatural childzen, & rewarded thee euil for good. Oh Lord forgive it vs, forgive our vngodly behauiour, and lay not our sinnes to our charge: but good father, continue thy mercie towards vs still. Look fauourably vpon this Realme, blesse vs with thy goodnesse, and defend vs from Sathan and al his ministers, ouerthrow their diuellish deuises, and bewray their vngodlie policies: preserve our King,

King, whom thou hast placed ouer vs, let him rule faithfully in thy feare: make his dayes happy, and send him a long life, if it bee thy good pleasure: and when this his Princely state here on earth shall cease, giue him an heauenly kingdome, where he may raigne with thee for euer.

Blesse our gracious Quēn Anne, Prince Charles, and the rest of the King & Quēnes most royal issue. Blesse also, we beseech thee, the Lords of his Maiesties most honourable priuy Councel, make them wise in thy feare, to giue such Counsell as may tend to thy glory: let his Nobles know that their Honours consist in thy worshippe: teach Magistrates to humble themselves, and seeke the aduancement of thy glory: let them know that they are not placed in office by thee, to gouern as they list, or do that which seemeth good in their owne eyes; but to suppress sin, and support vertue. Let them draw their swords to cut down vice, and embrace godlines, as that which is onely their worship: teach the Ministry to teach the truth vnto their flocks, and seeke the safety of thy people, and not their owne priuate gaine: let them not be such as can teach others, and not themselves; that can sheare the Sheepe, and not feede the flocke. Let not the desire of fil-  
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thy lucre make them carelesse to doe their duty: but let the remembrance of thee (which will call them to an account) cause them to haue a care of their charge. Teach Masters of households, Mistresses & Dames, Children and seruants to serue thee, & leade their liues in thy feare. O Lord, learn them to know, that to dwell vnder thy defence, is onely to bee happy; and not to obey thee, is to be accursed, and to heape vp to themselves wꝛath against the day of wꝛath, when euery man shall bee rewarded according to his works. Let the power of thy maiesty (which canst with a word shake all the powers in heauen & earth) strike so deepe into our hearts, that we may set more by thy fauour, then all the faire countenances of the world, which are but vanity. Let not any thing be our delight, but that which may please thee: and let nothing make vs sorry, but that which doth offend thy maiesty. Also wee beseech thee to looke vpon thy whole Church (wheresoever) & with fauour behold it: comfort the afflicted members thereof; deliuer them with speed, or giue them patience to tarry thy leasure. Let them not faint in that good course they haue begun, that suffer for thy truth: but bee thou their helpe in trouble, and lay no more vpon them then they are able to beare. And  
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although wee at this time, here at home, haue not so great cause to complaine, as many of our brethren in other Countreys, because thou (O Lord) hast dealt more fauorably with vs then with them: yet let vs not be proud of our estate; but giue vs hearts of humility, to prostrate our selues before thy maiesty: for we know that our deservings are not such, nor thy hand is not so shortned, but that thou canst strike vs as wel as them. Let not so great wickednesse lodge in our breasts, that our prosperity should make vs forget thee. Although wee sleepe now in security, & thinke our selues out of danger, yet thou canst quickly set the nations about vs, & vpon our eares, & giue vs ouer to a worse mischiefe, euen amongst our selues: thou canst soon make a whole man a sicke bodie, & a living body a dead corps, & al our pleasures may soon be gone: the aduersity of one houre may make vs to forget all. Our sins haue truly deserved these, and greater' plagues, but that thy mercy towards vs hath beene great: which we beseech thee for euer to continue. Forgiue vs our sins, and pardon vs for thy Sonne Christs sake: quicken vs as thou art wont to doe thy chosen: giue vs a taste of the ioyes of thy kingdome; that wee may know it is better to bee a doore-keeper  
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in thy house, then to dwell in the tents of the wicked & vngodly. Let not the vaine delights of this corrupt world lead vs vnto vanitie: nor let the alterations of this changeable time turn our hearts from thee: but teach vs to learne, that thou art alwayes one and the same, & dost neuer forget those that put their trust in thee. We know that thy fatherly care ouer thy childzen is great; that they shal not lose a hair of their head, but thou wilt know how they part from it. Oh, learne vs, for so great loue, to loue thee againe, and feare to offend so deare a father: keepe farre from vs the breach of thy lawes, couetous mindes, lying lips, swearing tongues, malicious hearts, vnchast & vngodly behauiour, which doth offend thee, and prouoke thy anger against vs: & beat downe our stout stomacks, that we may stand in awe, and feare thy displeasure, that the plagues due for our sinnes may be turned away from vs. O Lord make vs wise in time: plant in our hearts a loue to thy iudgements, & alwaies to haue in mind that thou which madest the eye must needs see, which madest the eare must needs heare, and thou which searchest the hearts and reines, must needs find out our wickednes. And because of our selues we are not able to doe any thing that is good, but prone and  
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apt to all kind of sinne and wickednesse, we beseech thee to assist vs with the ayd and help of thy holy Spirit: that we may through the same do those things which of our selues we are not able, that it may be to thy glory and for the health of our owne soules. Oh! let these our prayers pierce the heauens, and enter into thine eares; and giue vs these, and all other things necessary for vs, from this time to the end of our liues, and after death a life to liue for euer, for thy deare Sonnes sake: in whose name we begge it of thee in that Prayer, which hee himselfe hath taught vs, saying: Our Father, &c.



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